The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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Wm. Rullkoetter 1902

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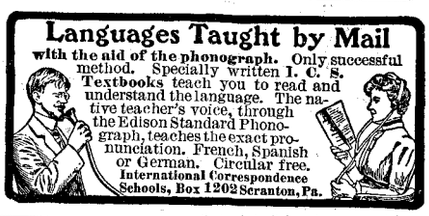

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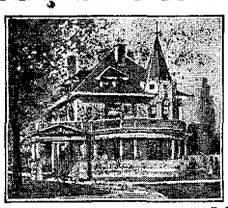

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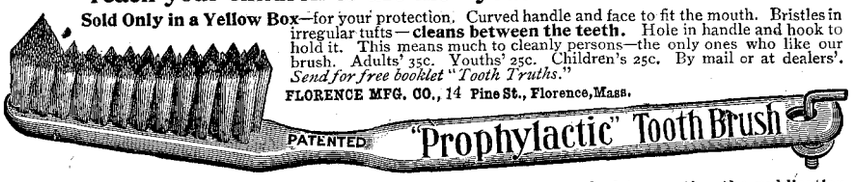

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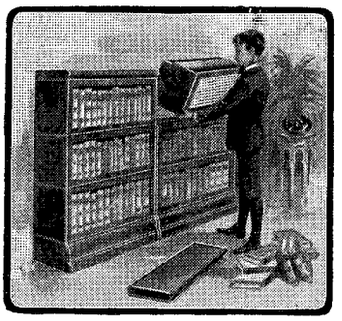

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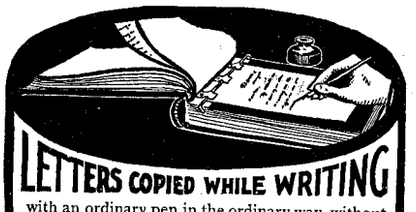

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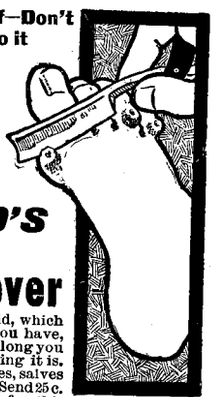

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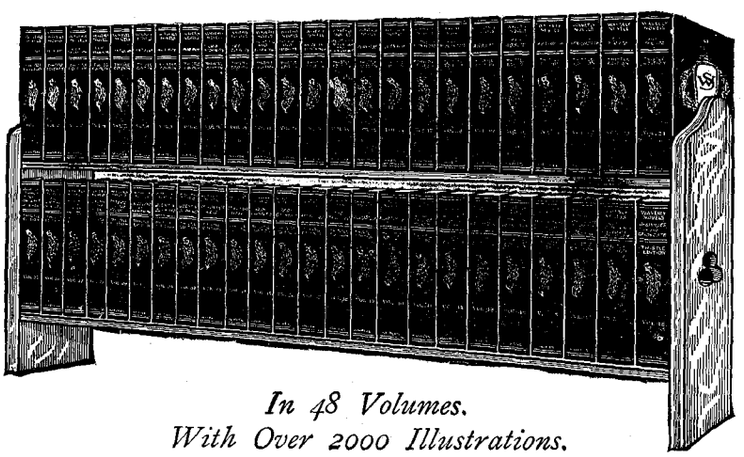

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TOPICS OF THE DAY.

HOW TO DEAL WITH THE ANARCHISTS.

THE editorials and communications that are appearing in the newspapers on the problem of the anarchist and what to do with him afford an interesting variety of remedies for what is universally conceded to be a pretty grave problem. It seems likely that Congress will take up the matter at its coming session, and Senator Allison, of Iowa, is quoted as saying that "a statute prohibiting gathering of anarchists is not improbable." "It is to be hoped," says the Washington *Star*, "that before the winter closes Congress will have passed a law to strike directly at the root of the evil and put a stop to the assemblage of persons preaching and entertaining views inimical to the institution of government in general, under as heavy a penalty as may safely be imposed." Such a law, the San Francisco *Call* observes, was prepared in 1894 by John G. Carlisle, then Secretary of the Treasury, but failed of passage because Congress was so taken up with the discussion of the tariff bill of that year. Information for the use of Congress is being collected, it is said, by post-office inspectors all over the country, who will obtain lists of all the anarchists in their districts and forward them to Washington, where Chief Wilkie of the secret service will have them printed in a "Red Book." In Rochester, N. Y., Justice Davy of the state supreme court, according to a despatch to the New York *Sun*, has ordered a searching investigation of the group of one hundred anarchists in Rochester, and ordered that every person found to be a member of the local society be indicted for conspiracy to overthrow the government. The Seattle *Post-Intelligencer* says: "An avowed anarchist has no civil rights superior to those of the avowed thief. The community can be rid of one as readily as of the other. Every anarchist nest in the United States can be broken up and its members dispersed, every public anarchist meeting or parade can be prevented, and the entire anarchistic propaganda checked, if not suspended, by local police regulations, and a few general state statutes, which will not conflict with the provisions of the Constitution." And the St. Louis *Globe-Democrat* adds similarly: "Civilization has been tardy and weak in dealing with these demons. They should be deprived of a citizenship they denounce and denied a place in the communities they seek to plunge into chaos. When the fact is distinctly grasped that every anarchist is an assassin in his tendencies and propaganda, the hardpan of truth in his case will be reached and the remedy applied will be adequate. Banishment and exclusion are the only effective resources. The disease must be cut out with a steady, resolute hand."

Mr. John R. Dos Passos, a New York lawyer who is regarded as an authority on constitutional law, urges in a communication to the New York *Times* that alien anarchists be banished, that "societies which advocate such doctrines must be exterminated," and that the Government "make it a misdemeanor for any person in public or private to profess anarchist principles as defined by law, or to counsel, advise, direct, command, or incite any one or more persons to become anarchists and commit the crimes of anarchy." As a part of this program he would "extinguish their journals and literature." The idea of banishing the anarchists seems to meet favor in many quarters. Dr. I. K. Funk, in a letter to the New York *Sun*, makes the picturesque suggestion that they be deported "to some one fruitful island, distant from land and from the usual roads of the sea, sufficiently large to comfortably hold and support all of this class of anarchists who may be found in the different civilized countries of the world; that this island be strongly guarded to prevent escape, otherwise these people to be allowed absolute freedom, free from all law and all control, free to practise anarchy and work it out to its logical results. It would be interesting," he remarks, "to see what these anarchists would do with the thief, the murderer, and other criminals who may rise up among them. The whole experiment would be educative, and to no one more so than to the anarchist."

Not a few journals of considerable weight, however, seriously doubt whether harsh treatment of the anarchists will do any good. The Philadelphia *Press*, Postmaster-General Smith's paper, notices briefly the remedies proposed by Mr. Dos Passos, and remarks that "it must be remembered that all [the restriction] now proposed in this country has existed for a decade in every continental country in Europe, without effect." And Albert Shaw says, in *The Review of Reviews:* "After all, no direct measures taken by national or state lawmakers can accomplish very much. The best safeguard lies in our greater devotion as a nation to all the best ideals of a democratic republic. As to the personal safety of our high officers of state, and of other men conspicuous in the world of affairs, we may indeed exercise a little more care; but we can not provide such safeguards as are thrown about a European monarch without such changes in our methods as are not feasible." So, too, thinks Mr. Bryan, who says, in his *Commoner:* "We can not give full protection to our officials merely by passing laws for the punishment of those who assault them; neither can we give them adequate protection by closing our gates to those known to advocate anarchy. These remedies, good as far as they go, are incomplete. We can only bring absolute security to our public servants by making the Government so just and so beneficent that every citizen will be willing to give his life if need be to preserve it to posterity."

"Rash or radical measures might do infinitely more harm than good," thinks the Chicago *Tribune*, and it believes that "it would be unfortunate if too sweeping a law should be enacted against immigrants." *Charities* (New York), whose editor has a close acquaintance with slum conditions in the metropolis, declares

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that "there is no cure for anarchy but education. There is no assurance that the most precious and useful lives will be respected unless we teach by example and precept that insignificant lives also are worthy of complete protection. The unsanitary tenement, the dangerous factory, the brutal police force, the drunken parent, the insensate mob burning its victim—these are seeds of anarchism."

LIMITATION OF FREE SPEECH.

THE opinion is freely expressed in the newspapers and in public addresses that Czolgosz was incited to his crime by incendiary writings and speeches, and that if a law had existed to restrain such utterances, the crime would not have resulted; and not a few papers go on from this to argue that some step should be taken to prevent utterances that might cause a repetition of the Buffalo tragedy. None of these papers advocates, or even mentions, a censorship of speeches or public prints; but the feeling is widely expressed that no one should be allowed habitually or continuously to say or print things that might incite to murder. "To pillory a public man as an enemy of the common people, an oppressor of the poor, and the betrayer of his country," declares the New York *Journal of Commerce*, "may properly be regarded as an incitement to violence and dealt with accordingly." The Chicago *Journal* (Ind.) says similarly:

"We must not hereafter suffer men by speech or publication to disturb the public peace, or give utterance to language that tends to subvert the Government or destroy society. Established authority must not be attacked or brought into contempt. It may be sometimes difficult to draw the line where freedom of speech floods over and becomes license of speech, and regard must be had to time, place, and circumstances. What might be simple freedom of speech in one place would be gross license in another. 'I believe in free speech,' said the Duke of Wellington, 'but not on board a man-of-war.'

"The speech that makes such men as Czolgosz assassins, the cartoons that arouse the hatred and malice of ignorant men against those in high authority—these must be stopped and ended forever. There is no longer room in free America for such freedom as this."

—*The Milwaukee Journal.*

And the Topeka *Capital* (Rep.) says:

"Free thought belongs properly to the intelligent and enlightened, the charitable and humane and right-minded. The harm it is capable of when it is entrusted to the wicked, ignorant, and evil-disposed is a matter which deserves the attention of law-makers. There is such a thing as throwing the gates open too wide or too soon. When the evil-minded or the ignorant and degenerate take advantage of the privileges and immunities of law to destroy law, when anarchy runs amuck and treason is openly exploited, it is time to draw in the lines."

Just where the line should be drawn most of the papers hesitate to say, but the New York *Tribune* makes a suggestion in regard to it in the following paragraphs:

"There can be no question of the right of a citizen to criticize the President's policies most severely. For instance, Senator Hoar's remark that the subjugation of the Philippines meant 'the abandonment of the principles upon which our Government is founded, and it will change our republic into an empire,' was within the limits of legitimate criticism. It was one view of the tendency of a public policy. Another orator, who, because the President carried out that policy, talked about 'McKinley, with his wicked and cowardly heart, raising his blood-stained hands to heaven in hypocritical prayer,' transcended those limits and descended not only to personal abuse, but to unpatriotic attack upon authority. It is one thing to disapprove a war, quite another to call the officials who perform their duties at the head of a nation's armies thieves and murderers.

"Likewise, it is perfectly legitimate for those who think that the Administration's policy favors certain financiers to point out the grounds of that belief, but it is not legitimate daily to hold up to the hatred of the ignorant the President of the United States as the contemptible tool of repulsive villains engaged in imaginary atrocities."

EMMA GOLDMAN.

A number of papers, however, oppose limitation by any further law of our present freedom of criticism. Says the New Orleans *Times-Democrat* (Dem.):

"The talk of imprisonment for life or for a long period of years for a man's public avowal of his anarchistic principles is absurd talk. If we sacrifice an American's inalienable right of freedom of speech—freedom perfect save only when it incites to crime—we shall sacrifice one of the very dearest privileges, if not the dearest privilege, that a free American possesses; and that would mean purchasing immunity from anarchistic excesses at far too great a price.

"This proposed crushing of anarchists' freedom of speech would, moreover, if such an outrage on American personal liberty were tolerated, have no tendency to crush either anarchism or anarchists. It would merely make anarchists add the vice of hypocrisy to their criminal tendencies. And that would be a loss rather than a gain."

Mr. Bryan's *Commoner* says:

"Some of the Republican papers are suggesting limitations upon the freedom of speech as a cure for anarchy. The editor of *The Commoner* has as much reason as any living man to know of the abuse sometimes heaped upon candidates for office. He has been the victim of as much malice and vituperation as have ever been played against an American, and yet he is opposed to placing any additional restriction upon the freedom of speech or of the freedom of the press.

"First, because the evils of restriction are greater than the evils of freedom, and, second, because abuse does not harm the man or the party made the subject of attack. The death of President McKinley can not be traced to anything ever spoken or written against him. The assassin spoke affectionately of his victim and said that he killed him not because of his dislike of the man, but because of his opposition to government of any kind. . . . . .

"Free speech and a free press are essential to free government. No man in public life can object to the publication of the truth, and no man in public life is permanently injured by the publication of a lie. That much is published that should not be is only too evident, but let public opinion correct the evil; that will be more effective than law and will bring no danger with it. If a paper abuses a political opponent stop your subscription and teach the editor to conduct his paper on respect-

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able lines. There is a sense of justice in the human heart, and he who violates it violates it at his own peril. This sense of justice ultimately turns abuse to the benefit of the man abused. The present laws against slander and libel are sufficient; leave the rest to a healthy public sentiment—and then help to create the sentiment."

CONVICTION AND SENTENCE OF CZOLGOSZ.

THE speedy trial, conviction, and sentence of the assassin of President McKinley meet with much commendation from the press. The crime was committed on September 6, the President died on September 14, the assassin was convicted, after a trial lasting but two days, on September 25, and on the 27th he was sentenced to suffer, during the week beginning October 28, the extreme penalty of the law. The case was not only tried swiftly, but, as the Buffalo *Express* says, "it has all been done decently and in order, and with a calm dignity that gives new respect for the law and for the methods of courts of justice." "In the dignity, impartiality, and celerity with which the trial of Czolgosz was conducted," remarks the New York *Herald*, "the judiciary of this State has set an illustrious example for sister commonwealths and vindicated the majesty of the law as administered in this country." The Baltimore *Herald* thinks that the two prominent lawyers appointed to defend the assassin seemed more anxious to apologize for their appearance for the defense than to argue the innocence of their client, and it criticizes the speech of one of them, Judge Lewis, as "a remarkable exhibition of bad taste," because "it was, in brief, an elaborate and needless defense of the counsel and a symposium on lynch law, instead of a defense of the prisoner." The newspapers seem to agree, however, that no defense was possible. The only paper we have seen that criticizes the verdict is the Boston *Herald*, which says:

THEY'RE AFTER HIM.
—*The St. Paul Pioneer Press.*

"Our own opinion is that Czolgosz is insane, and, in fact, that all men and women are insane who believe, preach, and act on the theory that political and social reforms can be brought about by the murder of rulers. Insanity has a large variety of ways of exhibiting itself, but we hold that the safety of society requires that people of this class should be permanently confined as dangerous, because murderous, lunatics. Czolgosz will undoubtedly be condemned to death, and duly executed, but we do not believe that his death will make the life of any ruler any the safer, while the arrest and confinement as dangerously insane of the class of people we have referred to would go a long way toward bringing recognized danger to its minimum."

Many papers contrast the trial of Czolgosz with that of Guiteau, which dragged along for nearly three months, interrupted by remarks and harangues by the prisoner. Czolgosz will pay the penalty within two months after his crime; Guiteau lacked but two days of seeing his crime's anniversary. The New York *Journal* recalls the outlines of the Guiteau case as follows:

"Garfield was shot on July 2, 1881, and died on September 19. On October 4 the case was presented to the grand jury of the District of Columbia, and after some days an indictment was found. Meanwhile the prisoner was allowed to publish in the newspapers a long and impudent defense of his crime, in which he said that he had no legal liability because he had shot the President without malice.

"On October 14 Guiteau was arraigned and pleaded not guilty. The trial was set for November 7 and then postponed to the 14th. It took three days to get a jury, and Guiteau was allowed to publish two statements, one of them reviling his counsel and appealing for help to the legal profession of America.

"It took four days to put in the evidence for the prosecution, and the opening address of Guiteau's counsel lasted two days. The defense occupied nearly three weeks, with constant interruptions from the prisoner, in the introduction of expert testimony about insanity. Rebuttal testimony for the prosecution filled three weeks more. After the arguments began one address to the jury lasted five days and another three days.

"The trial ended on January 25, 1882, in its eleventh week, and the prisoner was sentenced to be hanged on June 30, five months later. Guiteau appealed for a new trial, which was denied, after long argument, and he was executed one year lacking two days after the commission of his crime, nine months and eleven days after the death of his victim, and eight months and sixteen days after the beginning of his trial.

"Czolgosz will die within two months after McKinley was shot. It is a notable advance in civilized procedure, especially when we remember that the long disgrace of Guiteau's trial was perpetrated in the national capital."

Anarchy in High Places.—In the general search that is going on for anarchists and those who incite to violence, some of the Pennsylvania papers remark that the kind of government that Pennsylvania and Philadelphia have been having lately would come under some such head, and would afford an instance where the question of rooting out the breeders of anarchy and expelling them from the country would apply. The Philadelphia *North American* classifies the following persons, for instance, as "breeders of anarchy":

"The members of a legislature that openly sold a United States senatorship to a man who escaped conviction of the crime of misappropriating public money by pleading the statute of limitations—a legislature whose general scorn for common honesty gave it a disgraceful eminence even in a State accustomed to corrupt legislatures.

"A governor who became the accomplice of a band of politicians and speculators and conferred on them by his official signature the legal privilege of stealing the streets of the State's cities.

"An attorney-general who made one of a gang of marauders that tried, with the legislature's help, to steal the coal lands of the State.

"A justice of a supreme court, appointed by the governor whose former law partner he was, and who secretly revealed to that governor in advance how each justice would vote on a case in which the governor was politically interested.

"The mayor of a great city who turned blackmailer in the effort to protect himself from newspaper criticism, who habitually jobs in contracts, gives away enormously valuable franchises to his confederates, connives at the existence of illegal and profitable dens of vice, and from being a bankrupt when he entered office is reputed to have become a millionaire."

The Pittsburg *Post* (Dem.) adds approvingly:

"This does not require much explanation. It can all be found within the limits of Pennsylvania. And there may be added as the greatest of anarchists the political machine that carries elec-

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tions by fraudulent methods and educates the baser sort of the population in the science of repeating, personation, forgery, perjury, and ballot-box stuffing. Who are anarchists if they are not?"

PRESIDENT ROOSEVELT AND THE MERIT SYSTEM.

THE friends of civil-service reform are expressing a belief that the spoils system has met a vigorous and uncompromising foe in the new President, for "with the merit system," as the Pittsburg *Post* (Dem.) points out, "the President has been associated from the time it became a great public question." His connection with it is sketched by *The Post* as follows: "He was largely instrumental in its adoption by the State of New York in 1884. As President of the United States Civil-Service Commission, from 1889 to 1895, under the administrations of President Harrison and President Cleveland, he applied it with the greatest fidelity, intelligence, and practical skill. As president of the police board in New York City he enforced it. As governor of New York he saw that it took no 'step backward,' but made progress. Therefore it is not too much to expect that he will apply his energies to its enforcement in federal administration as it has not been since Cleveland's time." The Chicago *Journal* (Ind.) remarks that on the question of civil-service reform the President is "absolutely sound," and that "the people may rest confident in the belief that the 'spoils system' is dead." Many other papers express the same view. The Washington correspondent of the St. Louis *Globe-Democrat* (Rep.) says that not long ago Mr. Roosevelt, in talking with a confidential friend regarding the national civil service, pointed out where the merit principle could be still further introduced, much to the advantage of the nation, by bringing under it the consular service, the pension-examining surgeons, and later, with the consent of Congress, fourth-class postmasters. The Springfield *Republican* (Ind.), a strong advocate of the merit system, says of these three classes of public servants:

"One of the crying needs of American foreign commerce is a reform of the consular system. It should be so reorganized that entrance to it could be gained only by special qualifications, and so that efficient consuls could be retained in the service and from time to time promoted from the less important to the more important posts. The contrast, in this respect, between our system and that of Great Britain's was illustrated by two recent events. United States Consul-General Stowe of Cape Town retired after a few years of service, just when he had become efficient in his duties, because the system offered no permanency of tenure and too little reward for faithful, hard-working men. About the same time the British consul-general at Shanghai, Mr. Brenan, retired in the fulness of the honors and the rewards that came to him after thirty years of continuous work in the consular field. President Roosevelt will soon have an opening to take some action in this line, for the State Department is now engaged in preparing data concerning our consular system for presentation to Congress.

"As for the pension-examining surgeons, Pension Commissioner Evans has already advised that they be brought under the classified service. The striking abuses now prevalent in physical examinations for pensions, owing to the present method of appointing medical examiners for political reasons, need not be enlarged upon. Mr. Evans has accumulated a great amount of evidence on this point, and it is all at the disposal of the President. The fourth-class postmasters present a more complicated question, and the President could not deal with them except in cooperation with Congress. In view of the extension of rural free delivery, it ought to be easier, perhaps, to take the fourth-class offices from the politicians, since their importance and attractiveness are bound to decrease with rural free delivery invading the field.

"It is not expected that President Roosevelt will try to accomplish these extensions of the merit principle in a precipitate manner. He will necessarily be guided by conditions to no small degree. It is clear, however, that he has a rare opportunity to distinguish himself as a reform President; and, in view of his excellent administrative record in this line, are we not justified in hoping that much will be done during his Administration for the improvement of the public service?"

MR. LOW'S PROSPECTS IN THE MAYORALTY RACE.

NOW that the race for the mayor's chair in New York City is fairly begun, the newspapers are beginning to forecast the result. A few papers predict positively that Mr. Low will win; but most of them content themselves with saying, at more or less length, that he *ought* to win. The most hopeful feature of the situation, from the anti-Tammany standpoint, is the union of the organization Republicans with the rest of the forces arrayed against Tammany, for the figures show that a similar union four years ago would have defeated the Tamamny ticket. As the New York *Evening Post* (Ind.) says:

"The figures of 1897 are full of encouragement. Four years ago Tammany cast only 233,997 votes, against 253,413 by the Citizens' Union and the Republicans together (151,540 for Low and 101,873 for Tracy). Here was a plurality of nearly 20,000 against Tammany, if the votes divided between the two great opposing organizations had been concentrated upon one man. But the real plurality against Tammany was more than twice 20,000, for Henry George had run as an independent, and even after his sudden death, on the eve of the election, 21,693 votes were cast for his son and namesake. Mr. George was as strongly opposed to Tammany as Mr. Low, and not long before the end declared that, 'If I can not be elected, I would prefer that Mr. Low should occupy the chair of mayor of Greater New York. If I thought I could not win, I would say, vote for Low.' The chief supporters of Mr. George in 1897 are prominent in the Citizens' Union now, and one of them is a candidate on the fusion ticket."

Senator Platt, in an interview, says of Mr. Low's candidacy:

"The Republican organization, if I understand and represent its temper and purpose, stands with respect to Mr. Low precisely where it was prepared to stand in the event of any other respectable candidacy, whether that of a Republican or Democrat. He will be supported heartily, enthusiastically, and with its utmost strength. If he is elected we shall expect him to do just as the platform adopted Friday night declares—give to the city a 'progressive, business-like, and non-partizan administration' of its affairs. Nobody representing the Republican organization will ask him before election for any 'pledges,' nor, after election, to do any act which his judgment as a magistrate does not approve. If those who voted for him in 1897 will so vote again, the reproach of Tammany government will soon be at an end."

And the chairman of the Republican county committee said, in the Republican city convention:

"The Republican city convention represents a partizan organization. We believe that the federal and state governments can be conducted only by the party system. But we feel that the case is different with the administration of municipal affairs. The great city is a great business corporation. There should not be such a thing as a Republican or a Democratic way of cleaning the streets, of collecting the taxes, of arresting the pool-room and dive-keepers, and it makes no difference whether a man is a Republican or a Democrat when his duties are to manage the police department, to conduct the finances, or to supervise the whole municipal administration."

The press of New York City do not seem ready to predict the result as yet, but the papers in some other parts of the country are not so conservative. The Rochester *Post-Express* (Rep.) thinks that Mr. Low's victory is sure, while the Boston *Herald* (Ind.) thinks that the odds are the other way. The Boston *Transcript* (Rep.) fears that Mr. Low has not the popular qualities that catch the votes of the masses, and the Chicago *Inter Ocean* (Rep.) goes so far as to say that he is "marked for defeat." Says *The Inter Ocean:*

"To reach such a conclusion we have but to consider the char-

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acter of Mr. Low and what are the forces behind him. Seth Low has never given any proof of possessing the qualities demanded of an efficient administrator of a great city. He is a man of wealth, not earned by himself, but obtained by marriage and inheritance. He has never given any evidence of possessing those talents by which men acquire wealth, and which are so necessary to efficient and honest management of a city's business. His inherited wealth made Mr. Low head of Columbia University, a post requiring only the commonest sort of business judgment to fill.

"Mr. Low was once mayor of Brooklyn. He went into office with a great flourish of trumpets as a 'reformer.' He came out of office leaving all the old abuses practically untouched. His personal integrity had enabled him to check public plunder to some extent while in office, but he lacked the ability really to root up abuses. He lacked it because he knew nothing of practical politics, and would not, or could not, learn that art. His politics is essentially of the kind that is always firing in the air, and then is intensely surprised because the enemy walks away uninjured. He is always talking about 'reform,' but when it comes to doing he fails.

"He has failed before, and would fail again, because of the forces behind him and the men by whom he would necessarily be surrounded. For it must be remembered that supporting Mr. Low are large numbers of impractical idealists who sincerely desire reforms, but have not the least notion how to get them.

"Behind and about him are also some of the very worst elements of New York's civic life—men whom even Tammany has cast off as unendurable, or who have left Tammany because their own greed was not sufficiently assuaged, and who now hope by posing as 'reformers' to get either revenge or the plunder hitherto denied them.

"It was these elements which wrecked the Strong administration of New York—these and the impractical reformers. The one plundered in spite of Mayor Strong's best efforts. The other affronted the sentiments of the masses of common-sense men. Between them they made the Strong administration cost more and do less than Tammany's worst, and the people in disgust returned to Tammany. And these very elements would be three times as numerous and influential about Mr. Low as they were about Mayor Strong.

"With these facts in view it is absurd to suppose that the average citizen of New York, who desires his government to be neither weak nor oppressive, who desires it to be efficient but not meddlesome, honest but practical, will support Mr. Low."

General Daggett on the Army Canteen.—Brigadier-General Aaron S. Daggett, who retired last spring from the United States army after forty years of active service, has written a letter on the army canteen which the New York *Evening Post* describes as "the strongest testimony against the canteen that has yet appeared." General Daggett bases his opposition to the canteen on the ground that it saps the morale of the men. "It presents the saloon to the men in its least objectionable form," he says, and its atmosphere is such that it "makes the soldiers feel that the thing to do is to spend their money at the canteen." The credit system increases the evil, and men who enter the service free from both drink and debt habits are often discharged with both fixed upon them. It offers a temptation, too, to the soldiers to keep slightly under the influence of liquor all the time. "It was no unusual thing," declares the General, "to find a company on inspection with a majority of its men more or less under the influence of liquor." Is it right, he continues, to keep a constant temptation before the total abstainers and moderate drinkers for the purpose of controlling the few drunkards? While it may be true that, in the absence of the canteen, saloons will spring up just beyond the military reservation, yet as a rule "they are of so vile a character that they keep respectable men away, and the majority are respectable." Commenting on General Daggett's letter, the Chicago *Tribune* says:

"Such testimony at least calls attention to the fact that there are two sides to the canteen question. It also must be remembered that the army now contains an unusual percentage of raw and undisciplined recruits, whose pay-day carousings may not be safe data upon which to judge the effects of the anti-canteen law. On the other hand, it must not be forgotten that a large majority of active army officers, including some total abstainers, believe that it would be wisest to restore the canteen. Before Congress acts again upon the subject it should weigh the evidence on both sides carefully."

EFFECTS OF INTOXICANTS AND OPIUM UPON NATIVE RACES.

JOSEPH CHAMBERLAIN, British Secretary of State for the Colonies, said recently that the liquor traffic among native races "is not only discreditable to the British name," but it is also "disastrous to British trade," as it destroys all trade by destroying the population. An interesting book on this subject of the effect of intoxicating liquors upon native races has just been issued by the Reform Bureau in Washington, in which the testimony of scores of missionaries, travelers, and newspaper correspondents in Africa, Asia, and the islands of the sea is given. A reading of all this mass of testimony, prepared independently by so many witnesses, seems to show that the worst curse of Africa and the islands of the Pacific is American liquor, and that the worst curse of India and China is British opium. The American Government has been very slow to join in the treaty to prevent the sale of liquor to the natives in Africa (twelve countries, including Spain and Turkey, signed the treaty before the United States signed it); and while England has forbidden her subjects to sell liquor to the natives of the Pacific islands, the American traders continue to sell it unchecked. In India and China, however, the British Government is given the lion's share of the blame for the sale of opium, which is said to be demoralizing millions of the people.

Bishop Hartzell, of the Methodist Church, who has been in Africa four years, is quoted as saying that seventy-five per cent. of the demoralization of the natives in their home life and character comes from the use of intoxicating drink; and Rev. Charles Satchell Morris, who has traveled extensively in Africa, declares that "no fewer than 2,000,000 savages go forth to die every year as a result of the traffic." Rev. James Johnson, a native pastor of the island of Lagos, is quoted as saying, similarly: "Negroes have proved themselves able to survive the evils of the slave trade, cruel as they were, but they show that they have no power whatever to withstand the terrible evils of the drink. Surely you must see that the death of the negro race is simply a matter of time." And Rev. David A. Day exclaims: "In a few decades more, if the rum traffic continues, there will be nothing left on the west coast of Africa for God to save. The vile rum in this tropical climate is depopulating the country more rapidly than famine, pestilence, and war." These testimonies are corroborated by many more of a similar tone; but it seems not unlikely that the conditions they describe will be greatly ameliorated by the treaty mentioned above, which was ratified by the United States Senate last December. This treaty protects the natives in Central Africa; the natives of the northern part of the continent are protected by Mohammedan prohibition, those of the southern part by British prohibition. These prohibitory enactments protect the natives only; several missionaries state that seventy-five per cent. of the deaths of European traders and other white inhabitants of Lagos and the west coast of Africa are due to the excessive use of intoxicating liquor, and nothing is being done to decrease this ratio.

John G. Paton, the celebrated missionary pioneer who has spent nearly forty-five years in the islands of the Pacific, says that the gospel has pacified the natives and thus prepared the

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way for trade, only to be followed by the introduction of rum and brandy, which make the natives anything but peaceable. "A savage, drunk on traders' rum, and armed with a trader's musket," he says, "is a thing of horror. My son would have been killed by a bullet from an American gun, sold by an American trader to a native, if the noble chief before mentioned [one of Mr. Paton's converts] had not thrown himself between the half-drunk native and the missionary, only to fall dying with the bullet in his own body." He adds:

"I have been sent to remonstrate with the American traders' agent not to give to the young men, the natives, this maddening liquor, and he would stop it for a short time, and then again return to it. At last we sent a deputation to him, and he said he could not stop the business; to do so would ruin him and his wife and children. Instead of the drink saving him and his family, it nearly proved the death of them all. Natives maddened with his own rum, and in some way offended, would have shot him with rifles he had sold them had not the missionary's helper stood between him and them, pleading in his behalf. Meantime his wife and children escaped by flight."

Great Britain has forbidden her subjects to sell liquor to the natives in these Pacific islands, and "France has said she will enact the prohibition if the United States will do so, and Germany would almost surely follow." Mr. Paton continues: "I have appealed to the President and I have appealed to Congress through the President, but it all seems of no avail—at least it has not accomplished anything up to this time." The President expressed his sympathy with the movement in his message of December 3 last, but Congress did nothing in the matter.

In Alaska liquor may be sold to the whites, but not to the Indians; but, says Rev. H. P. Corser, a missionary at Fort Wrangel, "with the present law any Indian can get liquor who wants it," and he continues: "The effect of liquor upon the natives of Fort Wrangel has been something horrible. The population is not one-fourth what it was twenty years ago, and I think that I can safely say that there is not a score of perfectly healthy natives—young men and women—in the town."

In India, opium and intoxicating drink are busy among the natives, with the usual results. The testimony of the missionaries seems to show that in some districts the sale of these commodities has been encouraged for the sake of the revenue, and in others prohibited for the sake of the natives. In Assam, says F. P. Haggard, a Baptist missionary, "I am sorry to say also that my observation has been that most of the British officers of whom I have known anything have encouraged rather than discouraged the use of opium and liquor among the people"; and in Ceylon, according to the testimony of two missionaries, the liquor traffic is "thrust upon" the natives against their wishes for the sake of a revenue. In China, says J. Hudson Taylor, founder of the China Inland Mission, opium "is doing more harm in a week than the united efforts of all our Christian missionaries are doing good in a year." He declares: "The slave trade was bad; the drink is bad; the licensing of vice is bad; but the opium traffic is the sum of all villainies. It debauches more families than drink; it makes more slaves directly than the slave trade; and it demoralizes more sad lives than all the licensing systems in the world." Many other missionaries in China give similar testimony, and there seems to be a general disposition among them to blame the British Government for the evil that opium has done in China.

J. M. Thoburn, Methodist missionary bishop of India and Malaysia, says:

"The whole tropical world is rapidly coming under the control of nations which profess to be Christian, in a high acceptance of that word. It is, in my opinion, one of the most important questions of the day whether the millions of the Eastern tropics are to be received as helpless wards, and elevated in civilization and enlightenment, or debauched and crushed by a traffic which recognizes no conscience, shows no mercy, and is amenable only to a gospel of financial greed."

Success of Convict Farms.—Mississippi's successful experiments in convict farming would seem to indicate that that State has gone a long way toward solving the problem of prison labor. Twelve large convict farms, mostly devoted to cotton-growing, have been established in the Yazoo delta, from which the State derived last year an income of more than $125,000. Louisiana and Alabama have followed the example with similar success. Says the Chicago *Evening Post:*

"This plan of working convicts in Mississippi seems to have proved a great success, for it is about to be extended by the addition of 12,000 acres of land the State has bought recently, from which it is expected a revenue of $100,000 a year will be drawn. Convict farming has also been tried by some of the counties with success and profit.

"But how about the convicts themselves? It scarcely needs argument to show that they are much better off working out their sentences for the State direct than they were under the old leasing system. They are better cared for, better housed, under better discipline, and more permanently located. They are never idle, and they labor all day in the free air and sunshine of the fields. In earning their own board and lodging they are also, in a sense, making restitution to society for the wrong they may have done. The effect of this can not be other than salutary.

"What effect this convict cotton-growing may have ultimately upon the market it would be difficult to say, and upon this largely hangs the permanency and expansion of the system. At present the cotton produced by the State of Mississippi is not sufficient to affect the price, and it will require a much wider application of convict labor to State-controlled cotton-fields to determine whether all the convict labor of the South can be employed in cotton-growing without upsetting prevailing values.

"It is possible that society may come in time to realize that it is not only humane but eminently reformatory and common sense to make convicts self-sustaining, if not an actual source of revenue, and Mississippi may be blazing one of the paths leading to such a rational general system."

TOPICS IN BRIEF.

SO far as proclamations go, Kitchener certainly beats the Dutch.—*The Detroit News.*

TAKING WHAT?—Florida politicians are now taking it very easy.—*The Atlanta Constitution.*

COLOMBIA'S revolution is ending—presumably to give the next one a chance.—*The New York World.*

ABOUT this time look out for a deluge of rough-rider candidates for post-offices.—*The Baltimore American.*

WE should all take a good look at the new allied third party, for we may never see it again.—*The Chicago News.*

NO great interest attaches to the fact that the Chinese protocol has been signed. There is nothing left to loot.—*The Detroit Free Press.*

KINETOSCOPE privileges of President Roosevelt's first round with an office-seeker no doubt would bring a high price.—*The Chicago News.*

MR. ADDICKS is quoted as saying that he will be a candidate for the Senate as long as he lives. Let us hope so.—*The Philadelphia Ledger.*

AFTER all, the Czar may be in more danger from being run over by an automobile while in Paris than from being struck by a bomb.—*The Atlanta Constitution.*

THE South American republics do not give themselves time enough between fights to permit any extended controversy over where the glory belongs.—*The Washington Star.*

CZOLGOSZ.—His name begins with a hiss, ends with a hiss, is a hiss—a serpent's voice. Let it never be mentioned among men except as a hiss!—*Rev. Dr. D. S. Gregory, in an address in Brooklyn.*

THE Colombian authorities claim that the revolutionists are anarchists of the worst type. This looks somewhat like an effort to invest a small affair with international importance.—*The Washington Star.*

IF George Washington could have suspected the disrepute into which some Kansas people would bring the hatchet he would probably have refrained from chopping down the cherry-tree.—*The Washington Star.*

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LETTERS AND ART.

THE MODERN APOTHEOSIS OF LITERATURE.

ARE we making a religion of literature in this age? Never were writers of *belles-lettres* more respected than to-day, and never was the interest in literary questions and events keener and more general. Is this importance of letters in modern life wholesome in its effects or deleterious?

These questions are suggested to an eminent French critic and author, Henry Fouquier, by the recent "fashion" of erecting monuments to French writers, even of second grade. Discussing them in an article in *La Journal* (Paris), he rejoices in the extraordinary predominance of *belles-lettres*. He can see no occasion for the pessimistic attacks on the general reader, and he is convinced that literature has the most ennobling and humanizing effect on society. We make a religion of it, he says, but it does the work of religion and is not undeserving of our veneration and enthusiasm. He writes:

"The cult of letter worship is one which is growing among us. It is one of the happy sides of our national character, so mediocre and low in many respects that *belles-lettres* are in high favor with us. There are errors committed in this cult; it matters not. It is human to err, and the church herself has not escaped errors in canonizing and proclaiming saints. The narrow skeptics do not understand that there is grandeur truly human in what we call 'superstition.' It is of no consequence that we have made errors of classification. The essential thing is that the sentiment exists; that the genius distinctively literary is felt to be the grandest and most useful thing in the nation, because it responds to a need that is permanent and eternal. The literary people reveal, propagate, and make us love *ideas*, and it is by ideas that we live.

"In the words of an ancient writer, *belles-lettres* are a *consolation*. Now our time, in spite of all brilliant appearances, is a time in which many souls need to be consoled. There are those whom the progress of the material side of life and the conquests of science leave indifferent. Modern life may be compared to a railroad journey. The traveling is more rapid, but is it more enjoyable on that account? In reality, external things amount to much less than we think in the happiness of mankind. Happiness is subjective; it is less dependent on the accidents of life than on the way in which we comprehend and accept these accidents. . . . Has all the progress of the world put us in possession of a universal moral law on which conscience reposes and which governs the disposition of our lives? Whoever reflects is condemned to anguish and sorrow. The necessity of forgetting life is the first of our existence. . . . The love of letters would not exist perhaps in a happy society, but it is the best means we have of combating the intolerable *ennui* of our life.

"And there is still a more comforting thought, a hope which becomes stronger and stronger in me. It seems to me that of all our quarrels, our follies, our battles (whose violence does not always hide the underlying vanity) there disengages itself something which is in none of them: goodness. It is a true miracle of the moral order, which literature accomplishes. Whether by a return to the Scriptures, or by a kind of philosophical reasoning, or by a reaction against the pervading egotism, incontestable it is that the idea of justice tends to become confounded with that of compassion. And this confusion—no, this fertile marriage rather—has been at the bottom of the heart of every grand writer, who has also been a great sympathizer."

Fouquier shows how Æschylus, Dante, Voltaire have manifested love and pity for mankind, tho at first sight none of them seems humane. Turning to modern authors, Flaubert, Maupassant, and their followers, he argues that the indifference, the objectivity assumed by them is only a mask, a pretense. Art, he says with Tolstoy, tends toward justice and goodness. The school which glories in its alleged freedom from moral emotion and subjective judgment only deceives itself. To quote the closing passage:

"The *impassibles* are to describe human misery, without, however, being affected by it, because, forsooth, emotion mars the beauty of poetic expression! This is the theory of the school, but no one has ever practised it. Take Flaubert and Maupassant, who have been persistently bracketed with this school. Certainly they were terrible satirists, and they mocked and hated hypocrisy and stupidity. But where have they shown themselves cruel, insensible to human suffering? Maupassant affected skepticism, and Flaubert paraded his 'brutality,' but they were sensitive to the highest degree, Maupassant as tender as a woman, Flaubert as a child. The true *impassible* is necessarily inferior as an artist. It is really pitiful to see the attempt to divest art, in the name of freedom from all alliances, of that which constitutes its real grandeur!"—*Translation made for* THE LITERARY DIGEST.

SHOULD WALT WHITMAN BE JUDGED BY LITERARY STANDARDS?

THE critic who employs himself in estimating the reputations of great authors is guided, it may be, by certains canons. The literary graces, the subtle turns of phrase, the delicate and scholarly allusions—it is possible that these figure largely in his balance-sheet. He is perhaps accustomed to regard some attempt at these literary qualities as his legal due from everybody who presumes to write a book. However this may be, the position is taken by Mr. E. H. Lacon Watson, writing in London *Literature* (September 7), that neither these nor any other purely literary standards of criticism apply to Walt Whitman's prose and verse. And to quote Mr. Watson's language: "It is good for the critic . . . to come up suddenly against a writer to whom none of the customary methods of measurement can be applied . . . if he has the courage to recognize that, in certain cases, culture, a sense of style, and other purely literary qualities may become matters so unimportant as not to be worth mentioning." Mr. Watson continues the subject as follows:

"When we approach Walt Whitman and find not only poetry without meter or rime, but a medley of strange words—French, Spanish, Italian, American slang, some apparently coined by the author on the spur of the moment with no very clear idea of their etymology—when we behold the astonishing outspokenness of the man on subjects that are not generally selected as themes for poetry—and when, every now and then, like a douche of cold water, some astoundingly ludicrous image bursts upon us in the middle of a passage that we were beginning to admire, it is not surprising that we should lose our temper for the moment and say hard things of a writer who does not appear to have learned even the rudiments of his art. The greater part of 'Leaves of Grass' seems at first sight intolerable rant, unredeemed by any graces of expression, and containing (as if by accident) one or two fine passages. It must be read more than once or twice before we begin to realize that there are more fine passages in the book, and less rant, than we had supposed. When it has been studied carefully, it may dawn upon us at last that this is no case for the literary critic at all. Whitman must be met on the common ground of our humanity; if, with Robert Louis Stevenson, we choose to picture him as a large shaggy *dog*, 'just unchained, scouring the beaches of the world and baying at the moon,' we may secure an apt phrase, but go grievously wrong in our estimate of the man's work. Rather let us call him a natural man, unashamed of his own attributes and appetites, who strove with remarkable success to divest poetry of its 'feudal' tone and multitudinous ornamental accretions, and in their place to preach with direct simplicity an ideal democracy founded upon universal love."

With this in view, Whitman heralded, says this writer, a new poetry, the poetry of democracy of "these States," and of the age of steam. He quotes the author's statement (in "Collect") in support:

"What finally and only is to make of our western world a nationality superior to any hither known, and outtopping the past, must be vigorous, yet unsuspected literatures, perfect personalities and sociologies, original, transcendental, and express-

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ing (what, in highest sense, are not yet expressed at all), democracy and the modern."

Mr. Watson goes on to say:

"It must be confessed that Whitman's prose, particularly when he is anxious to explain himself, is not always perfectly lucid. But he pursues the same theme at considerable length, and contrives by degrees to make his meaning sufficiently clear. Democracy, in effect, will never be recognized as a living force until it founds its own form of art, letters, and theology, displacing the obsolete and 'feudal' forms. A great original literature—this was to become the justification and reliance of American democracy. To this subject he returns again and again. He was not without the power of appreciating the work of other American writers, living or dead, but he could discern in them nothing national. The States expanded—Texas, California, Alaska were added; the body grew more and more vast, wealthy, and powerful, but it seemed as tho it were without a soul."

Next to Whitman's ambition for a new poetry to fit the new age, Mr. Watson thinks, came his ambition to write down faithfully his own personality:

"A thoroughly faithful transcript of any man's personality, were such a transcript any way procurable, would be one of the most valuable of all books. Walt Whitman has come nearer to giving us this, perhaps, than any other writer in the world's history. This may be taken as the secondary motive of 'Leaves of Grass'—an ambition to exploit his own personality in the most candid and comprehensive sense. 'Given the nineteenth century with the United States and what they furnish as areas and points of view,' his book sought to be a simple and faithful record of the author's 'identity, ardors, observations, faiths, and thoughts, colored hardly at all with any coloring from other faiths, other authors, other identities, or times. Plenty of songs had been sung—beautiful, matchless songs—adjusted to other lands than these—other days, another spirit and stage of evolution; but I would sing, and leave out or put in, solely with reference to America and myself and to-day.' His poems, he maintained, could not possibly have emerged from any other era than the latter half of the nineteenth century, nor from any other land than America. And more than this was necessary to their conception—his own home life and upbringing, his hospital experiences in the war, and even the ultimate triumph of the Northern Union arms. Indeed, it seemed (as he repeats more than once in various places) as if a poetry with anything like cosmic features had never been possible before. America, that vast congeries of some 'thirty-eight or forty empires soldered in one,' necessitated for her poetry entirely new standards of measurement."

Much as this writer finds to admire in Whitman's prose, he has this to say of his lack of clarity of expression:

"In the longer and more serious essays (called 'Democratic Vistas' in the English edition, printed under the title 'Collect' in the American) the writer suffers sadly—and the reader even more severely—from his failure to express his ideas with any degree of lucidity. He was forever saying, in prose and verse alike, 'It is time to explain myself'—and failing egregiously to do so. We need not quarrel with him for such trifling matters as split infinitives or strange and unwarrantable locutions, but the reader may justifiably deplore that lack of literary workmanship which converts many of his sentences into inextricable mazes and jungles of words. Parentheses are piled on parentheses, in a vain effort to strike the keynote of the matter, and additional explanations (making confusion worse confounded) straggle in footnotes at the bottom of the page. The fact is, Whitman saw too much—or, rather, was incapable of leaving out anything that he saw. The long catalogs in his poetry are another example of this tendency. In writing it was at once his chief merit and his chief fault that he had no fixed scheme, no theory of procedure:

Walt, you contain enough, why don't you let it out then?

is the battle-cry in the 'Song of Myself.' Method was nothing to him. Personality was everything."

We may read Whitman a hundred times, says Mr. Watson, and find still new and unsuspected beauties such as these:

"Smile, O voluptuous cool-breath'd earth!
Earth of the slumbering and liquid trees!
Earth of the departed sunset—earth of the mountains misty-topt!
Earth of the vitreous pour of the full moon just tinged with blue!
Earth of shine and dark mottling the tide of the river!
Earth of the limpid gray of clouds brighter and clearer for my sake!
Far-swooping elbow'd earth—rich apple-blossom'd earth!
Smile, for your lover comes."

The most literary of critics, Mr. Watson concludes, may be converted into a disciple of Whitman in the end, provided he does not throw the volume into a corner at the first reading, and refuse to pick it up again.

RELIGIOUS INFLUENCES IN THE REVIVAL OF IRISH LETTERS AND ARTS.

THE much-talked-of revival of the Gaelic tongue, and the effort being made to restore the arts to Ireland, form a movement, according to some of its advocates, neither simply naturalistic nor wholly mundane. It possesses, they believe, a peculiar interest for the Roman Catholic Church and for its priests; and, because the priests and the church are interested, these pioneers in the movement are the more hopeful of its success. Of the attitude of the clergy toward the Irish revival Rev. Patrick Forde says in *The American Ecclesiastical Review* (September):

"I need not dwell on the services which the church has rendered to art and science, to literature and education, to industry and economics, and the social well-being and progress of the nations. Nor need I point out how nobly the priests of Ireland did their own share here in this island in former days. The example is before our priests to-day, and they are not slow to profit by it. They are in the forefront in the present revival, from the cardinal and the archbishop of Dublin downward.

"But in this revival there is an aspect and a phase which has a peculiar interest for our clergy. When Ireland was purely and simply Irish, Ireland was holy. According as she ceased to be Irish her religion, her faith, and her morals waned and decayed. Our language was charged with an intense religious life that could not tolerate a scoffer or a libertine. It is a plain fact that any one can verify for himself. On the other hand, two of the most notable converts of our time—Cardinal Newman in England, and Dr. Kent Stone in America—have borne testimony as to the influence and the force of the English language as against Catholicity. Our priests have noted the contrast. Faith and chivalry, spirituality and ideality, and purity—these are characteristics of the Irish mind formed and molded by the tongue of heroes and saints. These are things that a priest values in his people. They have a charm, too, for literary men of the better sort, even those who are not Catholics; and, therefore, we find such names as Hyde, Yeats, O'Grady, and Rolliston in the van of the movement. The priest values these things because they are holy and supernatural and lead to God; the poet loves and reveres them because they are the fairest flowers in God's fair world."

Mr. W. B. Yeats (referred to in the above extract) also has something to say about religious influence upon the Gaelic revival. We quote from an article by him in the Dublin *United Irishman* (August 31):

"In England, men like William Morris, seeing about them passions so long separated from the perfect that it seemed as if they could not be changed until society had been changed, tried to unite the arts once more to life by uniting them to use. They advised painters to paint fewer pictures upon canvas, and to burn more of them on plates; and they tried to persuade sculptors that a candlestick might be as beautiful as a statue. But here in Ireland, when the arts have grown humble, they will find two passions ready to their hands, love of the unseen and love of country. I would have a devout writer or painter often content himself with subjects taken from his religious beliefs; and if his religious beliefs are those of the majority, he may at last move

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hearts in every cottage. While even if his religious beliefs are those of some minority, he will have a better welcome than if he wrote of the rape of Persephone, or painted the burning of Shelley's body. He will have founded his work on a passion which will bring him to many besides those who have been trained to care for beautiful things by a special education. If he is a painter or a sculptor he will find churches awaiting his hand everywhere, and if he follows the masters of his craft our other passion will come into his work also, for he will show his 'Holy Family' winding among hills like those of Ireland, and his 'Bearer of the Cross' among faces copied from the faces of his own town. Our art teachers should urge their pupils into this work, for I can remember, when I was myself a Dublin art student, how I used to despond, when eagerness burned low, as it always must now and then, at seeing no market at all."

PROFESSOR TRIGGS ONCE MORE.

PROF. OSCAR LOVELL TRIGGS, of Chicago University, says that three opinions have recently become attached to his name in the public mind. He has been reported as asserting that Mr. Rockefeller is greater than Shakespeare; that all hymns are written in doggerel; and that Longfellow wrote "drivel." A published explanation by Professor Triggs qualifying these assertions, together with some of the press comment which the reported statements evoked, appeared in these columns August 31. In "rising to explain" further through the medium of the New York *Times Saturday Review* (August 31), the professor expresses his inability to understand why the juxtaposition of the names Shakespeare and Rockefeller should arouse controversy. He says:

"It may be that in the public mind a poet is supposed to be a maker of verses, a manipulator of rimes, a juggler with fine phrases, and therefore something essentially different from a secular business agent, a manipulator of immense physical properties. But I am accustomed to use the term poet—the 'maker,' that is—to describe not only one who molds the forms of language, but also the painter, the sculptor, and the musician; and again not the artist alone, but also the inventor, legislator, or religious prophet. The word poet is properly a generic name for all who create. The limitation of its use to writers of verse is both unfortunate and unwise, since such limitation tends to exalt the versifier—often a contemptible fellow enough—too far above his associates, and further to obscure the essential relations existing between all persons who exhibit the creative spirit. . . . We are inheritors of literature, laws, politics, and religion. We brought with us, for instance, the distinction between Catholicism and Protestantism and inherited all the disputes of the Protestant sect. We have created nothing new in religion unless it may be 'Christian Science.' It seems to me that in one respect only have we been inventors and 'makers.' What we are creating on this continent is an industrial democracy. The real 'poets' are working in the field of industry and upon the structure of the ideal commonwealth. A thousand others besides Mr. Rockefeller might be mentioned as showing the direction of the social energy. Some day the same social energy may issue in literature, and a greater than Shakespeare may arise in the Western world. But meanwhile the best explanation I can offer my classes of the absence of a Shakespeare in America is that the Shakespeare energy is to-day absorbed in other than literary activities. Is America in the twentieth century to be considered less in the total of its energy than England in the sixteenth century?"

Professor Triggs modifies the published reports of his statement regarding Longfellow so as to read, "Longfellow's poetry is of a minor order," and writes as follows in support of his modified proposition:

"Longfellow's greatest service was undoubtedly as a translator, and the greatness of this service is frankly acknowledged. But the more one praises Longfellow's translations the less inclined is he to admire his handling of native American subjects, for it is soon perceived that the literary temper that gave him access to the literature of feudal Europe is not the temper requisite to admit to the secrets of American history. In trying to make the incidents of American history romantic Longfellow reduced them to what is less than their reality. Whitman says somewhere that 'as soon as histories are properly told there is no more need of romances.' The poetry of Colonial life is found in the actual histories of such writers as Eggleston and Roosevelt, and not in the fictions of poets. Longfellow, indeed, has an almost uncanny faculty of belittling reality by the use of ineffectual imagery. The imagery, for instance, of the 'Hymn to the Night' is so much less than the night itself that the poem falls far below the reality it celebrates."

The Times Saturday Review editor is not satisfied with this explanation. He writes:

"We do not see our way, even from his courteous letter, to modify our judgment that he is not a safe counselor in the province of literature. He is a rare professor of that branch of dynamics, and we trust he will remain so. 'Half-baked' is a harsh phrase, but perhaps Professor Triggs will excuse us if we record our judgment that he is, as a professor of English literature, perhaps a trifle underdone."

Professor Triggs's remarks about Shakespeare and Mr. Rockefeller strike the London *Academy* (September 14) "as at once sound and unsound." It thinks that "this as applied to literature is rather poor stuff; but as applied to America it is rather good stuff." The modified form of the professor's statement about Longfellow is, says *The Academy*, "a proposition with which we entirely agree."

INFLUENCE OF ALFRED THE GREAT UPON ENGLISH CULTURE.

ENGLISHMEN who now celebrate the millenary of King Alfred's death have a much more precise and complete knowledge of his epoch than was possessed by those who, early in Queen Victoria's reign, observed the same anniversary of his birth. Much has been discovered during the last fifty years which illustrates the pre-Norman history of England. In no aspect, writes Mr. Warwick Draper in London *Literature* (September 14), is the gain larger than in the power these discoveries give of appreciating Alfred's influence upon English culture. After noting the disclosures which Anglo-Saxon scholarship and archeology have made in this respect, and having observed that by reason of the ravages of war, before and during Alfred's time, the centers of education and culture were closed to the people, Mr. Draper asks:

"In what sense, then, did Alfred nourish and stimulate a culture apparently so meagre and starved? . . . In the set of books which he caused to be translated into Anglo-Saxon and to several of which he contributed still extant prefaces, he gave his subjects instruments of a liberal and delightful instruction. In his choice of works and method of distribution he showed just that well-regulated 'light in the central authority,' without which no advance in culture is possible in any community. Time, which for a thousand years has well guarded Alfred's fame, has preserved this earliest library of the best books. It included, in translations for the first time made into native English (and this is the great point), Orosius's 'History of the World'; Bede's 'History of England'; Boethius's 'Consolation of Philosophy'; Gregory's 'Pastoral Care' and his 'Dialogs'; the 'Voyages of Ohthere and Wulfstan' and, possibly, 'Blossom-Gatherings from St. Augustine' and 'Æsop's Fables.' In one case, at least, we know definitely that he caused copies of a work to be sent to all his bishops; this was the 'Pastoral Care,' the Worcester, Sherborne, and Canterbury copies of which still survive, eloquently suggesting the laborious production of the days of manuscript. A circular letter accompanied each volume, in which the King, with a singular insight into the everlasting principle of national education, recommended the translation of 'useful books into the language which we all understand; so that all the youth of England . . . may be grounded in letters, for they can not profit in any pursuit until they are well able to read English.' . . . In the translations above referred to, and to which Alfred himself

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made no mean contributions, we find a store of that dignified simplicity and temperance which are at once the fruit of great art and the particular glory of English as opposed, let us say, to Celtic or Italian literature."

AMERICAN NOVELS INVADING ENGLAND.

PRESS comment is rife upon the commercial invasion of England by America. Not a little has been said, too, of the sorties lately made (and made successfully) by American theatrical enterprise upon the London stage. But it also appears, judging from a letter of the New York *Evening Post's* London correspondent (Sepember 23), that there is a recognized American invasion of the English world of fiction. The English minor novelist is the person generally hit. This writer declares:

"As things were, it was not difficult for him [the minor novelist] to find a publisher for a passable novel, and a sale of four hundred copies or so could be reckoned on, with the possibility of a success, bringing substantial royalty returns. But the case is altered when the publisher finds that he can obtain as many novels of the second-class order as he pleases from America for, say, 25 or 20 cents, or even less, per copy—novels already printed in sheets, ready to put into English bindings, and sell again at 6*s.* per copy gross. Why should he pay a second-class English novelist a much higher figure for a thing no more marketable? An English publisher told me yesterday that he has at this moment seven new American novels of salable quality to be brought out in the United States at $1.50, and now offered to him in sheets for 15 cents per copy. 'An English bookseller,' he says, 'will readily enough take an assortment of seven such novels as these,' and he as publisher looks to make a respectable little profit. So it comes to pass that the English market is at the outset of the autumn publishing season being glutted with American fiction."

Aside from the commercial reason thus assigned for the large number of American novels now being published in England, the weekly reviewer there, *The Post* correspondent says, is trying to discover a literary reason. He is wondering what it is in the second-class American novel which attracts the English-reading public.

"He can not find the reason in any English fashion of getting art from America, for in truth there is as yet no such fashion. Nor does he find it in the exceptional circulations attained by some of these novels in the United States. The reason, he says, is simply this—that the natural conditions under which the American novel is produced give opportunities of greater freshness and vigor than is obtainable from most English novelists of the same class."

In illustration of the line of argument followed by English reviewers in discussing the subject, a few sentences of one of these reviewers in the London *Outlook* (September 14) are quoted as follows:

"England is so populous and so civilized that it may safely be said that the majority of our writers have never really mixed with the elementary forces of the general life. They have never felt the potentiality of the earth, for she has for them been always more or less under paving-stones. They have never seen her as Hertha; she has been merely a foundation, a seed-bed, a thing to be hacked and mined with profit and impunity. They have never broken the shell of the reticence characteristic of the English gentleman—the reticence that can dine opposite a stranger without the passing of a word, or neighbor him in a railway carriage without so much as a reference to that incomparable romance the time-table. This reticence has set a seal on much knowledge for many Englishmen, and it is hardly too much to say that it has almost sterilized talents which might have borne fruit such as only comes from the sociable and the sympathetic."

On the other hand, continues *The Evening Post* writer, the American is a very different person. By his fraternizing manners he obtains both knowledge and style, and can and does appeal to a greater number of readers having widely different standards of taste and judgment.

An "Epic of the Wheat."—Something of the Whitmanesque spirit has been discovered in "The Octopus," the first of a trilogy of novels of which the author, Mr. Frank Norris, is now preparing the other two. "He has," says a London *Academy* reviewer (September 14), "evidently sought for a vast natural subject, and he was fortunate enough to find it in wheat." The second novel, "The Pit," will deal with the distribution of wheat from the "wheat-pits" of Chicago; the third, "The Wolf," with the relief of a famine in an Old-World community. One of the principal characters in "The Octopus" is a young poet named Presley, whose ideas, *The Academy* review thinks, were probably not dissimilar from Mr. Norris's, and it quotes the following passage as indicative of the same spirit that animates Walt Whitman's poetry:

"Something (to his [Presley's] idea not much) had been done to catch at that life [of the West] in passing, but its poet had not yet arisen. The few sporadic attempts, thus he told himself, had only touched the keynote. He strove for the diapason, the great song that should embrace in itself a whole epoch, a complete area, the voice of an entire people, wherein all people should be included—they and their legends, their folk-lore, their fightings, their loves and their lusts, their blunt, grim humor, their stoicism under stress, their adventures, their treasures found in a day and gambled in a night, their direct, crude speech, their generosity and cruelty, their heroism and bestiality, their religion and profanity, their self-sacrifice and obscenity—a true and fearless setting forth of a passing phase of history, uncompromising, sincere; each group in its proper environment; the valley, the plain, and the mountain; the ranch, the range, and the mine—all this, all the traits and types of every community from the Dakotas to the Mexicos, from Winnipeg to Guadalupe, gathered together, swept together, welded and riven together in one single, mighty song, the Song of the West. That was what he dreamed, while things without names—thoughts for which no man had yet invented words, terrible formless shapes, vague figures, colossal, monstrous, distorted—whirled at a gallop through his imagination."

The Academy says "The Octopus" is an exciting novel, with thrilling incident in plenty, but that this is one of the lesser merits of the book. That which Mr. Norris has done of most moment, it thinks, is to produce on a vast scale a really remarkable study of national manners.

NOTES.

AN admiring biographer of Marie Corelli writes: "Milton, as we know, essayed to justify the ways of God to men by a great epic. It was by 'a plain history of strange occurrences happening to oneself' that Miss Corelli sought to prove the actual certainty of a future state of being, and to clear up all knotty points on the subject of the creation."

REV. S. EDWARD YOUNG, of Pittsburg, has just returned from Russia, where he made a study of the language, church, conditions of the people, and the genius of the Russian Government. He denies the report that Tolstoy's works are suppressed, and states that he saw them for sale in Russia at public bookstalls in Moscow, Minsk, Warsaw, and other cities.

A WRITER in the London *Sketch* gives the following history of the relations between Zola and his publishers. In 1862 Zola entered the publishing house of Hachette, where he was head of the publishing department. He received a hundred francs a month there, and later this was raised to two hundred. He left in 1866 to take up the literary columns in the *Figaro*. Several years later he made a curious bargain with Lacroix—not Charpentier, as has been usually stated. He was to write a novel every six months, which Lacroix was to publish, and to advance to the author three thousand francs, making six thousand francs a year. But, as the publisher could hardly hope to make such a profit on these two books, Zola was to make it up by giving him a lien on the profits of his other works written for newspapers. He was to make arrangements for the serial publication of his works, and in this manner pay back Lacroix. When Lacroix failed, Zola owed him several thousand francs. Charpentier offered to take Lacroix's bargain off his hands, and Lacroix sold his connection with Zola to the new publisher, who soon began to have the best of the bargain. As soon as Zola's books began to sell largely, the old agreement was cancelled and a royalty paid on all copies sold from the date when Charpentier first began to publish Zola's works.

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SCIENCE AND INVENTION.

MEDICAL SCIENCE AND THE PRESIDENT'S DEATH.

THE medical journals are now beginning to have their "say" in the President's case. They do not by any means agree except in acknowledging that the wound was necessarily fatal. Whether the attending physicians ought to have known this and whether they adopted the best method of treatment are different questions. *The Medical Record*, in an article from the pen of Dr. George F. Shrady, criticizes the President's physicians sharply. He says:

"Taken in connection with the clinical history of the case, and the extremely optimistic views of some of the consultants, the discovery of certain of the lesions named is both a surprise and a disappointment. It is a pity, indeed, that such an evident failure in diagnosis should have been so conspicuously demonstrated to the general public. It has proved, in fact, the lost opportunity for an entirely contrary exhibition of judgment, skill, and tact.

"The operation of suturing the stomach wounds was timely, proper, and, so far as it went, brilliant. Medical men the world over were proud to hear that it had been done so promptly and so well upon a person of such importance.

"But now, in the light of the autopsy, we know that the operation, carefully conducted as it was, was necessarily an incomplete one. This is speaking of the procedure from a strictly surgical standpoint, irrespective of the ultimate doom of the patient in any event. Time was precious, and prolonged search for the ball was impossible, consequently the condition and course of the wound beyond the stomach could not be positively ascertained at the time. The surgeons satisfied themselves, therefore, that it was safe to leave this terminal wound to itself and close up the abdomen. They used their best judgment under trying conditions; but unfortunately that judgment was in error.

"Then came the bulletins and interviews so eagerly read by an anxious nation. It was stated at first that the stomach wounds were the only causes for anxiety, that the ball having lodged in the muscles of the back would become safely encysted, and that septic peritonitis from possible leakage of the stomach contents was the only thing to be feared. When the latter danger was over, there came the surprising intelligence that the patient would certainly recover. This in the face of a continued high temperature and rapid pulse! Then it was announced that all the wounds had healed perfectly, and the only real danger was centered in a weak heart. Hardly had this bulletin been issued when it was announced that the external wound was found to be infected, necessitating the removal of some stitches. Still it was said that the distinguished patient was doing excellently well—in fact, even better than before. Next was the report of an attack of indigestion, claimed to be due to food given too soon, and last of all and without warning came the appalling accounts of his rapid collapse and surprisingly quick death.

"Worst of all, however, were the actual facts of the autopsy that seemed to prove to the public that the doctors had been wrong in their conception of the case from the beginning to the end. Sadly enough, not one of the principal lesions gave any evidence of its existence during life. The good condition of the wound behind the stomach, of which all the surgeons were so pronouncedly confident, was an illusion and a snare. Instead of the terminal track of the bullet being healed and the ball encysted, it was found at the autopsy to be gangrenous throughout. Thus a most startling error of diagnosis was flauntingly accentuated by an indignant and astonished press."

A much more moderate criticism is that of the New York *Medical Journal*, which, while holding that the physicians committed an error, considers it a pardonable one. Says the writer:

"It is perfectly certain that there was no technical fault in the operation, and that it may be said with equal positiveness that it would have verged on madness to prolong the search for the bullet after it had been ascertained that it had not inflicted any very grave injury beyond that of the stomach—ascertained that is to say, within the limitations of warrantable efforts. The amount of time consumed in a major operation, especially one dealing with the abdominal organs, is of vast importance as affecting the patient's chances of recovery; other things being equal, a short operation promises much better results than a prolonged one, for every minute of exposure of the viscera to the air and of their subjection to manipulation detracts from the probability of the patient's ultimate recovery.

"The operation having been finished without seriously taxing the distinguished patient's vital powers, there followed at least five days of freedom from serious symptoms. This we say with full appreciation of the fact that the record of the pulse and respiration seemed ominous, for the high rate might have been due to any one of a number of conditions not in themselves of grave import. The hopeful view was taken, and quite naturally, that it could be so explained. It is easy to be wise after the event, and to say that in this respect the surgeons were in error; err they certainly did, as the result shows, but to err in such a way argues no incapacity or avoidable lack of judgment—it simply, we repeat, illustrates the fact that the medical man is not a perfect being."

That everything possible was done to save the President's life, and that his physicians are in no wise to blame, is the opinion of *The Medical News*, which holds the President's "constitutional lack of vitality" responsible for the fatal issue. It says:

"It is clear that no human skill could have saved the President's life and that everything that modern scientific medicine could possibly suggest was done for him. The surgeons have been all too freely blamed for their optimistic bulletins. Their wishes may have obscured their better judgments. It is always easy to be wise after the event. At noon on Tuesday, September 9, the President's pulse was 104 and his temperature below 100° F. This certainly presented a most encouraging condition of affairs after the shock to which the patient had been subjected. There was every reason to think that danger from infection was past. The fatal issue emphasizes the necessity that always exists for most careful prognosis whenever patients are much advanced beyond middle life. The present case, however, contained elements so entirely unusual that no human foresight or even the greatest possible caution could have prevented the sad disappointment that ensued."

This paper particularly examines the theory that the bullet was poisoned, and dismisses it as untenable. To quote again:

"The President died because he could not carry on the processes of repair, and because the effort to do so was more than the vitality of the tissues involved could support. This, of course, excluded the possible presence of poison brought by the bullet or of destructive action by the pancreatic juices. If either of those was a factor, it needs only to substitute it in the statement for the assumed defective vitality of the patient. Whatever cause acted, it was unrecognizable at the operation and uncontrollable then or subsequently."

The Balloon as an Aid to Exploration.—The recent success of M. Santos Dumont in aerial navigation recalls to the editor of *The National Geographic Magazine* the argument of the famous American aeronaut Wise in favor of the use of balloons in exploration. "If, for instance," writes Mr. Wise, in "A System of Aeronautics," 1850, "we take a balloon of limited size, about 18 feet in diameter each way, it will, when inflated with hydrogen gas, be capable of raising 160 pounds, independent of its own weight. Now, if this be so fastened to man's body as not to interfere with the free use of his arms and legs, he may then ballast himself so as to be a trifle heavier than the upward tendency of the balloon, which will be nearly in equilibrio. . . . He may then bound against the earth with his feet so as to make at least a hundred yards at each bound.

"This the writer has often done, in the direction of a gentle wind, with the aid of his feet alone, after his balloon had descended to the earth; and, on one occasion, traversed a pine forest of several miles in extent, by bounding against the tops of the trees. Such a contrivance would be of inestimable value

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to exploring expeditions. Landings to otherwise inaccessible mountains; escapes from surrounding icebergs; explorations of volcanic craters; traversing vast swamps and morasses; walking over lakes and seas; bounding over isthmuses, straits, and promontories, or exploring the cloud-capped peaks of Chimborazo, could thus all be easily accomplished."

PEARY'S CIRCUIT OF GREENLAND.

IN Lieutenant Peary's sledge journey of the spring of 1900, as described in the letters recently brought from him from the Arctic regions, the indefatigable explorer greatly enlarged our knowledge of Arctic geography. We are now enabled, it appears, to draw a nearly complete map of the Greenland coast,

Reduced from "Northward." Courtesy of Frederick A. Stokes Company, New York.

LIEUT. R. E. PEARY.

showing it clearly as an island, with the exception of a very insignificant stretch. The results of this work are geographically very important, according to the New York *Sun* (September 18). Says an editorial writer in that paper:

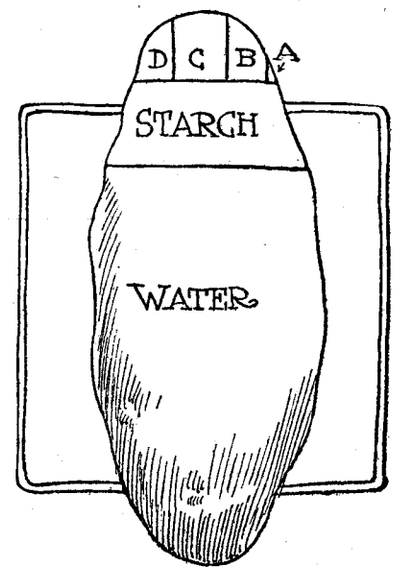
"Mr. Peary's sledge journey in the spring of last year resulted in another most conspicuous addition to our knowledge of Arctic geography. Greenland is the largest island in the world. With the neighboring islands that geographically pertain to it, this Greenland land mass comprises probably nearly half of the total area of all the Arctic islands. No more important contribution could be made to Arctic geography than to fix the limits of this enormous territory, and this is the work that Peary has done. He has surveyed the northern edge of the Greenland archipelago, and it may now be mapped with approximate accuracy. The coasts of Greenland, extending for some thousands of miles, have now been outlined except the comparatively short stretch between Independence Bay, discovered by Peary nine years ago, and Cape Bismarck, on the east coast. The enormous task of determining the shape and extent of Greenland, in progress since the Norsemen discovered the island nearly one thousand years ago, is completed.

"Peary's contributions to this work have included the survey of a part of the unknown coast of Melville Bay on the west coast, the determination of the extreme northwest coast and of the entire north and northeast coasts as far south as Independence Bay, and the rectification of earlier surveys, making important changes in our mapping of the long, narrow channel leading through Smith Sound to the part of the Arctic Ocean washing the northern shores of Greenland. In addition to his coast work, he has traveled 2,400 miles on the inland ice-cap, defining its northern termination, and has twice crossed Grinnell Land, extending farther south the mapping of its western shores. Two explorers have attained a higher latitude in the landless eastern part of the Arctic Ocean; but whether or not Peary succeeds next year in equaling or surpassing the approach to the pole made in the Eastern hemisphere, he will always be known as the pioneer who has made far larger additions to our knowledge of the extreme northern lands and of the most northern inhabitants of the world than any other explorer. . . . . .

"Peary's plan for pushing north toward the pole next spring eliminates the route followed by Beaumont and Lockwood across Robeson Channel and up the west coast of Greenland, as his discoveries last year proved that he could travel along a shore line to the north only a few miles farther than the point Lockwood attained. If the ice conditions are practicable he will therefore strike directly northward over the sea from the west side of Robeson Channel. If the sea happens to be open or is choked with drifting floebergs, as may possibly be the case, his plans may be defeated, but no explorer can do more than he to surmount great difficulties. With reasonably good fortune it is to be expected that Peary will make another splendid record in his next and probably his last Arctic campaign."

FOOD VALUE OF THE POTATO.

THE accompanying diagram, which illustrates graphically the composition of the ordinary potato, has been prepared for the United States Department of Agriculture and appears in one of its recent publications. We quote the following description from the Philadelphia *Record* (September 13):



COMPOSITION OF THE POTATO.

A, Fat; *B*, crude fiber and other carbohydrates, exclusive of starch; *C*, protein; *D*, ash.

"The popularity of the potato as a foodstuff is well founded, and is due to its prolific yield, superior keeping qualities, ease of propagation, and agreeable flavor. It was introduced into this country at the time of Raleigh's voyages to Virginia, and has steadily increased in popularity ever since.

"Every school child is aware that potatoes are classed as starch foods, and that their bulk is made up largely of water. . . . It is chiefly on account of the starch content that potatoes are eaten, and while they are apparently not economical foods, owing to the large proportion of water which they contain, this is not actually the case. In other foods, as for instance, rice, there is four times as much nourishment as in an equal weight of potatoes, but then water or milk is added to the rice in preparing it for the table, so that when ready to be eaten it very much resembles potatoes in the assimilable proportion, bulk for bulk. Equal weights of the two foods do not cost as much in each case.

"Being chiefly starch, the potato is valuable as a source of muscular energy and does not serve to build or repair the body tissue, except in a very small degree. This explains why potatoes are generally served with foods rich in tissue-making properties, such as meats, and why it is that large numbers of the

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country population of Ireland and Germany are so poorly nourished. Potatoes alone are a very one-sided diet.

"The accompanying table shows at a glance how the potato is proportioned as regards its food value:

Water	78.3	per cent.
Starch, or energy-producing material	18.4	"
Nitrogens, or tissue-producing material	2.2	"
Fats	.01	"
Mineral matter, chiefly potash salts	1.00	"

"It is often asserted that the potato is unwholesome, but there is no scientific basis for it. Eaten alone potatoes, of course, would form a very badly balanced diet. As a matter of fact its universal popularity and consumption are evident from the statistics above quoted, that it forms nearly fourteen per cent. of the total food of the people of this country, furnishing about four per cent. of the total proteins, or nitrogenous foods, and nearly ten per cent. of the total carbohydrates or starches.

"A word of warning. Potatoes that have been stored for a long time and which have begun to sprout, should not be eaten, as they are apt to contain an undue amount of solanin, or poisonous substance. Numerous cases of poisoning are on record resulting from this cause."

FACTS ABOUT AMERICAN SCHOOL CHILDREN.

DR. ARTHUR McDONALD, of Washington, whose studies of school children during recent years have attracted considerable notice and evoked not a little hostile criticism, as readers of these columns will remember, describes some of his results in an article entitled "The Study of Children," in *Everybody's Magazine*. Here, in the first place, are conclusions drawn from a statistical study of twenty thousand school children in Washing ton. The citizens of that place, he reminds us, come from all parts of the Union, so that the conclusions may have more general application to America as a whole. Dr. McDonald says:

"All boys and girls show the same percentage of brightness, but the girls have five per cent. less dulness, and so in general may be said to be a little brighter than the boys. But this may be due to the fact that girls reach maturity sooner than boys.

"Children (boys and girls) of American parentage are brighter than both children of foreign parentage and children of foreign and American parentage. This seems to indicate that a mixture of nationalities is not always advantageous in its effect upon the offspring.

"Children of the non-laboring (professional and mercantile) classes are superior to those of the laboring classes, indicating that the advantages of good social conditions are favorable to mental brightness.

"Boys of non-laboring classes show a much higher per cent. of sickliness and nervousness than boys of the laboring classes, indicating that easier social surroundings are not always conducive to health.

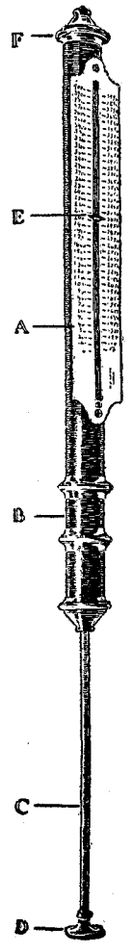
"While most all children, boys especially, are lazy at times, there are nevertheless a number of children who seem to be chronically lazy. . . . The dull boys have the highest per cent. of laziness (2.97). It may be true also that their indolence is one of the causes of this dulness. Comparing all boys and girls, the boys (1.33) will be seen to be much more lazy than the girls (0.22).

"While of course there is no standard of laziness, yet there are certain children whose excessive laziness is apparent to every teacher; this also is true in regard to unruly children. As we might expect, the boys (5.47) are very much more unruly than the girls (0.25).

"Without drawing further conclusions, it is evident that boys in general show a much higher per cent. of defects than girls. Many reasons might be given, but it may be said that boys are exposed to more danger from accident and to more temptations than girls. This parallelism seems to appear in other forms; thus in prison and reformatories there are four or five of the male sex to one of the female sex. But it would seem that when there are defects in the female they are more significant and serious than in the male.

"A general conclusion as to all children with abnormalities is, that they are inferior not only in mental ability, but in weight, height, and circumference of head to children in general."

Some of Dr. McDonald's most interesting experiments were made with an instrument devised by him to test sensibility to pain, and called the "temporal algometer"* because intended to be used by pressure on the temple. Some of the severest criticisms of the writer's work have resulted from a misapprehension of the way in which this instrument is used. It measures on a sliding scale, by means of a pointer connected with a spring, the amount of pressure exerted, and this pressure ceases the moment the sensation begins to be in the least disagreeable, the object being to fix the beginning of pain, not the end of endurance. Says Dr. McDonald:



A TEMPORAL ALGOMETER. AN INSTRUMENT DESIGNED BY DR. McDONALD TO TEST THE SENSE OF PAIN.

B F, Brass cylinder with steel rod *C* running through one end; *E*, marker showing compression (on scale *A*) of spring attached to rod *C*. *D*, disk to be pressed against the temple.

"This instrument measures approximately three things combined: the nerve, the feeling of pain, and the idea of pain. In our present state of knowledge it would be premature to say which of these three elements enters most into the measurement.

"A common mistake is to think that the amount of pressure one can endure is desired, and, owing to this misconception, objection has been made to using the instrument on children. But just the opposite is desired; when the pressure feels the *least* disagreeable or uncomfortable, the subject is to say so at once. In a large number of experiments, the writer has heard no child complain of being hurt; many desire to try again, to decide more exactly. Instead of being an instrument for causing pain, it may teach us more about the nature of pain and thereby help us to prevent or lessen pain.

"The following conclusions are the result of experiments on different classes of children:

"Sensibility to pain decreases with age.

"Girls in private schools, who are generally of wealthier parents, are much more sensitive to pain than girls in the public schools. It would appear that refinements and luxuries tend to increase sensitiveness to pain. The hardihood which the great majority must experience seems advantageous. The effect of hardihood is further seen from the fact that the children of the non-laboring classes are more sensitive to pain than those of the laboring classes. There seems to be no necessary relation between mental brightness and sensibility to pain.

"Girls are more sensitive to pain than boys at all ages. This agrees with some previous experiments showing that women are more sensitive than men; but this does not necessarily refer to *endurance* of pain."

There seem to be few subjects connected with children that have not been inquired into statistically by Dr. McDonald. Here are a few facts on childish ignorance:

"The ignorance of children is illustrated in another investigation where most of them were between the ages of five and seven. Fourteen per cent. did not know their ages. The boys were more ignorant than the girls as to common things right about them, where knowledge is assumed. Three-fourths of the children thought the world a plane, and many described it as round like a dollar. Wrong things were specified much more rapidly and by more children than right things, and there was much more variety of wrong things. This suggests a theory of certain criminologists that children learn evil much faster than good. Boys say it is wrong to steal, fight, kick, break windows, and get drunk, while girls are more liable to think it is wrong not to

* Pain-meter, from Greek *algeo*, to suffer.

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comb the hair, to get butter on one's dress, climb trees, and unfold the hands.

"The city children know a little about many things, and so are liable to be more superficial than the country children, yet the city children know more about human nature."

Dr. McDonald notes that the investigation of facts of this kind, which are brought out by mere questioning instead of by physical measurement, constitutes what is usually referred to as child-study, or "paidology," as some have called it. Measurements of height, sensitiveness, etc., are not usually included in such study. Here in conclusion is what Dr. McDonald has to say of moral education:

"No kind of education can be more important than moral. However well the pupil's mind may be trained, and however brilliant he may be, it is of little avail if there are no good moral habits instilled into him; for otherwise he might live only to become a criminal.

"This question was asked of a large number of persons: What punishments or rewards have you ever had that did you good or harm?

"The majority claimed to be benefited by punishment. The boys thought the effects of a good plain talk were salutary, and none had a complaint to make against a good 'dressing-down.' Many were grateful for having had punishment in due season. There is a time in many a boy's life when he thinks he is lord of everything, and it would seem that a good whipping is often *the* best way to cure this defect. Tenderness is excellent for most children, but there are certain natures on which it is wasted, because they simply abuse it.

"Conscience does not seem to be very powerful in children before the age of nine. Preaching, or advice unsought for does not seem to do much good, while suggestion does. As to the influence of companions, it was greatest between the ages of ten and fifteen. This influence is next to that of home.

"The influence of parents almost all described as of a pleasant and helpful nature. The difference in moral influence due to sex of parent, that is so often dwelt upon, does not show itself. Nearly all the things to make a noble character are found in both father and mother. Moral training not only consists in moral habits, but in the development of the feelings and emotions which have their roots in the religious sentiments inculcated early in the child's life. As the parents have the heart and sympathy of the child they can make it almost what they will. If they gave as much time and patience to the nurture of their children as they do to society, business, amusement, and pets, much of the evil and crime in the world might cease. Unless children are brought up and trained well, and those provided for who have no proper home, there is little probability of making the world better. We must place the knife and fork in the child's hand, if we wish them properly held. So morality, like etiquette, must be taught through repeated acts, that become a habit. There is perhaps nothing more important to the individual, family, and country than the *moral* education of children."

The Raw-Food Fad.—The eaters of raw food are feebly encouraged by the editor of *Good Health* (August), who remarks that whatever may be said of uncooked food it is certainly preferable to food badly cooked. He says: "Just now the raw-food diet threatens to become a fad. Certainly many people are experimenting with this new dietetic idea. Fortunately it is not a very dangerous one. On the whole, much more mischief is done by bad cookery than could ever possibly result from the use of raw food, and there can be no doubt that it would be far better for the average man or woman to adopt an absolutely raw diet, and eat everything which he could possibly eat or relish, in a perfectly raw state than to swallow into his stomach the horrible messes which are concocted by the average cook. If the writer had to take his chances between raw food and the food found upon the average table, he would certainly dine with nature every time. Raw potatoes would be far less likely to do mischief in the alimentary canal than fried potatoes, Saratoga chips, or even ordinary baked potatoes well buttered while hot. Raw beefsteak, dripping and quivering, from the side of a freshly slaughtered animal, is probably one of the most digestible of all known foods, altho certainly not the most esthetic or appetizing; while the same steak, dried and fried on the griddle along with burnt butter and salt, is only a little more digestible than a bit of sole-leather. Raw wheat would certainly digest after a lengthy peregrination, but the same wheat made into doughnuts, griddle-cakes, pie crust, or noodles, might tarry for a lengthy period in some nook along the digestive highway without undergoing that transmutation by which harmless food-stuffs are converted into live blood and vitalized tissues. It is safer on the whole for man to take his food as he finds it in its natural state, than to take it as he finds it on the table of the average boarding-house or hotel. In other words, it is far safer for man to receive his food straight from the hands of his Maker, than from the hands of a French cook. The raw-food idea is not to be hastily condemned nor too much discouraged. It will open the eyes of a multitude of people to the evils of our present ways in diet, and certainly will serve a purpose in pointing toward the natural way in diet, from which the civilized portion of the race has wandered so far astray. Our natural-food friends only need to drop off a few coarse and comparatively innutritious as well as unpalatable food-stuffs to find themselves in the perfect way in diet which was marked out for man in the beginning, and in which our nearest relatives, the gorilla, chimpanzee, and orang-outang, are still walking."

FRUIT FOR THE THIRSTY.

HE who is unduly thirsty may quench his thirst, without danger of over-indulgence, by eating ripe fruit. This course is advocated in *The Lancet* (London, August 24). Fruits, says the writer, have practically no nutritive value and their chief use in diet is for the administration of water in an appetizing form. To quote from the article:

"The amount of water in fruit is considerable. In watermelons it is no less than 95 per cent., in grapes 80 per cent., in oranges 86 per cent., in lemons 90 per cent., in peaches 88 per cent., in apples 82 per cent., in pears 84 per cent., in plums 80 per cent., in nectarines 83 per cent., and in strawberries 90 per cent., not a fruit in the whole category containing less than 80 per cent. The irresistible conclusion, considering these facts, is that fruit plays an important rôle in diet as a thirst-quencher. Certainly when fruits are freely represented in the diet less fluid requires to be consumed, and fruits would appear to be endowed with a subtle, inimitable flavor which is ample inducement to imbibe fluid in this most wholesome form. The question so prominent in people's thoughts at this hot season of the year as to what to drink might, therefore, on sound physiological reasoning, be answered, eat sound, ripe, juicy fruit. It is noticeable that as fruit enters into the diet the indulgence in alcoholic drinks is diminished. Thus it is most satisfactory to observe people taking a good juicy slice of melon as preparatory to a meal instead of sherry and bitters or a 'cocktail.' This is a most commendable practise, and the proceeding is, dietetically speaking, perfectly rational. The flavorings of fruits, altho of little nutritive value, are undoubted stimulants to the appetite and aids to digestion. Moreover, the juice of fresh-cut fruit is perfectly free from microbes, is as sterile as freshly clean-drawn milk, and the fruit acids tend to inhibit the power of those disease-producing bacteria which flourish in neutral or alkaline media. The marked antiscorbutic properties of fresh fruit, due to the vegetable acids and their salts in the juice, are of great importance. For the most part these acids are combined with potash, and hence a free diet of fruit preserves a healthy alkaline condition of the blood, and there is consequently a reduced tendency to the depositing of acids in the tissues. Peaches and that delicious and delicately flavored fruit the nectarine contain quite a small quantity of sugar, and this, coupled with the fact of the tenderness of their pulp, makes them suitable for the gouty and diabetic. There can be no doubt that the juice of sound ripe fruit is an ideal means of assuaging the intense thirst of hot weather—cooling, refreshing, and of an agreeable flavor. It is a common experience that the more a person drinks to satisfy the demands of thirst in hot weather the worse he feels. The temptation is to gulp down huge quantities of fluid, with the result that excessive perspiration sets in and a very uncomfortable and unrelieved feeling follows. On the other hand, a judicious amount of sound, ripe, juicy fruit, whilst containing all the water necessary to assuage thirst, would lead to no such distress and would exercise other healthy effects on the bodily functions."

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THE RELIGIOUS WORLD.

CHANGES IN NEW-ENGLAND METHODISM.

A NUMBER of Methodist Episcopal clergymen in New England have been sending brief letters to *Zion's Herald* (Meth. Episc.) in answer to an editorial inquiry (apropos the Methodist Ecumenical Conference in London), namely, "What changes, if any, have occurred in your theological views, purposes, or methods in the last ten years?" The letters are indicative of individual experience rather than of any general change in religious belief; nevertheless they occasionally reach subjects of general interest, and have called out some newspaper comment. The Springfield *Daily Republican* (August 29) groups some of the letters in an editorial article from which we quote:

"A clergyman of this city [Springfield] says that methods change because of new circumstances, into which he does not enter. He says 'Some of the Gospel message is seldom uttered, and much of our hymnology is unused because of its lack of adaptation to those present. The trouble is not in the workman or the tools, but the material upon which he has to work.' That is, the people are moving away from the minister—whether in progression or in retrogression is the question. Is he going in the same way they are? or is he standing still and they going backward. Mr. Heath says: 'Given the Sunday-evening congregation of years ago, and a plain, direct gospel sermon with a warm altar service would be as effective as it was then.' But plainly there is no such congregation. . . . The one consentaneous note is this, that in methods the direction is to appeal to thought more than to emotion, to consult more the individual, to work in the light of to-day. It is a fact, of course, that the old fashion of Methodist meetings with their loud appeals to sensation, their explosive 'Amens' and 'Bless the Lords,' is almost wholly of the past, and shows no sign of renewal. The Salvation Army in this respect has fallen heir to a heritage which they have improved with many extravagances.

"As for beliefs, or views, not much is said in regard to the new Biblical criticism by analysis and history, but some of what is said is worth noting. Rev. Dr. James Mudge says: 'I see more and more clearly that the old ideas are untenable, and that the radical ideas of some destructive critics are entirely unreasonable.' So he occupies 'a conservative position as regards the latter, and a progressive position as regards the former.' Rev. Mr. Davis, the Boston minister already quoted, sums up his changes of belief in these sentences:

"'Jesus Christ came to earth to show us what to do and how to do it. Others may to advantage theorize as to the atonement, etc. I have tried to do so in years gone. Dissatisfaction crowned my efforts. I have one object before me now—to follow Jesus, preach Jesus, lead men to Jesus.'

"Rev. Charles H. Stackpole, of Melrose, is convicted of 'the newer and more rational theory of the inspiration of the Scriptures'; he no longer holds to 'Paul's dogmatic theology, founded largely on an untenable view of Genesis'; he is open to evolution; no longer holds any theory of the atonement, save that Christ is the supreme expression of God's love; and 'all the woful knowledge of the past . . . misrepresents the character of God and is destined to perish from the mind of man.' Rev. George S. Butters, of Somerville, says:

"'The theory of the inspiration of the Scriptures which I once steadfastly held I have been obliged to discard, holding strongly to the fact of inspiration with a satisfactory theory. Ten years ago I was strictly Wesleyan on the question of entire sanctification. To-day I do not regard that theory either Scriptural or practical.'

"'The Spirit lives only by ceaseless change of expression,' declares Rev. L. H. Dorchester, of Boston. 'The living organism has glided out of many old phrases, and is finding fresher, more vital, and hence more effective expression in terms of to-day's thought and life.' Christ is 'the embodiment of divine altruism, the example and inspiration for all service.'"

In general, *The Republican* concludes, these letters indicate that the old theological groundwork is being replaced by rational bases of practical work and a large conception of the nature of God. "And so is it in degree with all the church, even in the old church that is so seldom considered when one speaks of the progress of religious thought and the advance of hope for the world. The Roman Church may be what it was in Old World countries, but in spite of the remark attributed to Cardinal Gibbons, that there is no such thing as 'Americanism' in that church, it is true that there is at work in its ministrations and utterances here a spirit wider than Americanism, but to which America gives impulse and opportunity."

CARDINAL VAUGHAN ON THE BINDING POWER OF AN OATH.

CARDINAL VAUGHAN'S address, delivered at Newcastle September 9, before the Catholic Truth Society, dealt with a good many subjects of present controversy. It was addressed to Roman Catholics, but that it is of interest to a much wider circle is shown by the comment it calls forth from independent secular journals. The speech is reported in full by the London *Tablet* (September 14), and in it the King's declaration is characterized as next to worthless as a guaranty for the religion of the crown. The cardinal says:

"No engagement, no promise, no oath is lawful unless the thing promised or sworn to be just, right, and true. Herod took an oath to grant any request made to him, and he committed a double crime when he kept his oath.

"But look to the example and practise of our own times. Do not devout clergymen swear every day in good faith to teach the Thirty-nine Articles, and find every day that conscience and good faith compel them to break their engagement by submitting to the Catholic Church?

"When a man fully realizes that by a promise or an oath he had pledged himself to something that is unjust, immoral, untrue, the engagement ceases to bind. No dispensation from the Pope is needed of an oath that does not bind. The natural law itself declares null and void any promise in violation of the natural law.

"Now should it ever happen that the King became convinced, by God's grace, of the truth of the doctrines that he abjured, of what value would be the declaration? Absolutely none. No oath can stand against the command of God and of conscience. Is it not, then, obvious that the state, instead of seeking to fetter the liberty of the soul, the rights of conscience, and the claims of God, ought to seek most religiously to respect and guaranty their perfect freedom—even in the person of a king?

"The declaration, therefore, is worthless as a guaranty to anything in the future. At most it registers the conviction of the person who makes it, at the time that he makes it.

"But there is more than this. Surprising as it may be, if you examine this precious declaration from beginning to end, you will not discover in it a single line or word making the right of the King to reign dependent upon his profession of the Protestant religion.

"Then of what use is the declaration? Yes, indeed, of what use? To be encased in a museum of historical antiquities, as a choice specimen of the spent passions of religious and political hatred, belonging to the age of that incomparable villain, Mr. Titus Oates."

On the portion of the address which refers to the royal declaration, *The Westminster Gazette* (September 10) expresses itself in the following words:

"We agree with much of what Cardinal Vaughan said as to the real power in the state being now vested not in the sovereign, but in Parliament. If Roman Catholics want certain things made law they have to look to the House of Commons, not to King Edward VII., even if he were a Roman Catholic. This paves the way for a plea to all Roman Catholics to be united on a policy for 'placing Christian schools on a par as to maintenance with board schools.' The educational legislation of the next session 'may settle forever the position of Christianity in this country.' This seems rather rhetorical, but at the moment we

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are the more interested in the cardinal's dealing with the King's declaration. In its present form it is blasphemous and an insult to men; in any form it is worthless as a guaranty:

"'When a man fully realizes that by a promise or an oath he had pledged himself to something that is unjust, immoral, untrue, the engagement ceases to bind. No dispensation from the Pope is needed of an oath that does not bind. The natural law itself declares null and void any promise in violation of the natural law. Now, should it ever happen that the King became convinced, by God's grace, of the truth of the doctrines that he abjured, of what value would be the declaration? Absolutely none. No oath can stand against the command of God and of conscience.'

"This is an interesting answer to the question, 'When is an oath not an oath?' but we are certain that this style of reasoning is not likely to commend itself to the English people. A sovereign who found his solemn oath annulled by his conscience ought to abdicate. Cardinal Vaughan objects to the amended declaration as a 'solemn denunciation' of Roman Catholicism. If he had said a solemn repudiation, we should not quarrel with his description of it, for that is precisely what it is intended to be. For our part, so far from it being an insult to Roman Catholicism, we take it to be an admission that the sovereign can only conceivably be a Protestant or a Roman Catholic, and that under existing conditions he must be a Protestant. Provided that the language used is restrained and not (as now) offensive, there does not seem anything very dreadful in the sovereign being asked to emphasize his Protestantism by repudiating Roman Catholicism. In any case we are certain, after the line taken by Cardinal Vaughan, that things will be left as they are—a sorry ending to the whole matter."

Characterizing the cardinal's utterance on this occasion as "courageous," and as in defiance of "a prejudice which more perhaps than any religious dogma keeps English Protestants from being in some political and other secular matters perfectly fair to their countrymen of the older opinions," *The Spectator* (September 14) says:

"They [English Protestants] have an idea, which they seldom frankly avow, but on which they frequently act, that Roman Catholicism is fatal on many occasions to absolute faithfulness, because, tho a Catholic squire may be, and usually is, just as truthful as a Protestant squire, the church claims the power of releasing its devotees from the obligation of an oath which the church declares to be immoral, or unjust, or untrue. If that is true, it is a doctrine which Catholics who hope for the conversion of England would, one would think, sedulously keep in reserve; but Cardinal Vaughan, to his credit be it spoken, is utterly contemptuous of any such reticence. He denounces the declaration made by our kings when ascending the throne as not only 'blasphemous,' but entirely useless, because 'no engagement, no promise, no oath is lawful unless the thing promised or sworn to is just and right and true.' 'When a man fully realizes that by a promise or an oath he has pledged himself to something that is unjust, immoral, untrue, the engagement ceases to bind.' If all acts were clearly good or bad in the judgment of all men, Protestants would probably agree to that utterance, holding, for example, that a promise, however solemn, to commit a theft could not from the moment the theft was perceived be morally binding upon the conscience of the intending thief. Unfortunately, a large proportion of all human action is subject to doubt as to what is right or wrong, and in such cases the Roman Catholic is bound, in theory at all events, to consult his priest, or in grave cases the Pope himself, and to abide by his decision. It follows, therefore, that in all cases in which the Roman Catholic is in doubt, which will often be in cases where his wishes or his interests and his conscience are in conflict, the priest or the Pope can, by virtue of the authority of the church—*i.e.*, by pronouncing the promise unjust, immoral, or untrue—release him from his obligation, so that he may sinlessly neglect that which he has promised to perform, or do that which he has promised to leave undone. The whole question of allegiance to the English house, for example, is full of difficulties to a Catholic, for cases might easily arise in which the interests of the church and the policy of a heretical prince would come into direct and palpable conflict. Is the Pope at liberty in such a case to absolve the English or Irish Catholic from his allegiance? Cardinal Vaughan seems to say he is, and in so saying justifies, so far as we can see, precisely the suspicion which underlies the statutes that prevent certain offices under the crown from being granted to Roman Catholics."

Leaving the case in point—the King's oath—with this statement of the situation, *The Spectator* gives its further understanding of the issue between Protestants and Roman Catholics upon the general question of oaths as follows:

"Both agree that if a man discovers he has made a promise the keeping of which involves a wicked act, he has a right, nay, a duty, to break it. But the Protestant puts the tremendous responsibility on the man himself. The Roman Catholic allows an external arbiter—*i.e.*, the church in the person of the priest—to determine whether the promise is immoral, unjust, or untrue. Thus he allows a third person to interfere in the contract. To a Protestant this seems utterly wrong. To the Catholic it seems wise and right. In truth, the whole difference between Protestantism and Roman Catholicism stands apparent. Of course the Roman Catholic would aver that no priest would ever declare any promise immoral, unjust, or untrue which a man would not himself know and declare to be wrong; but no Protestant, on the other hand, would for a moment agree to the validity of such assurance. He wants the individual honor-bound, and not the promise put at the mercy of a third person.

"But tho we feel most strongly that the Protestant view of individual judgment as to the binding power of the promise is infinitely better, both from the religious and the social point of view, we freely confess that in England, at any rate, there is no difference whatever in practise. We can all, that is, rely as absolutely and completely on the word of an honorable Roman Catholic as on that of an honorable Protestant. Happily in these matters the man rises above the subtleties of any formal creed, and the man of his word will keep his word. In theory the Roman teaching may seem to endanger the binding power of the promise. In practise and for men of honor we know that it does not."

The Tablet and other Roman Catholic papers, such as the London *Pilot* (September 14), the Washington, D. C., *New Century* (September 21), the New York *Catholic News* (September 14), and the New York *Freeman's Journal* (September 14), indorse Cardinal Vaughan's speech, but do not enter into any discussion of that portion of it quoted above which refers to the binding nature of oaths in general.

SOUNDING THE SHOFAR.

THE blowing of the ram's horn on the first day of the Jewish religious year is the subject of an article by the Rev. F. L. Cohen in the London *Jewish Chronicle* (September 13). He says:

"With all their conservative retention of relics of the hoary past, the never-ceasing development of their religious life and their adaptability to their ever-changing conditions have left to Jews but one characteristic material inheritance which remains unaltered from the days when Israel first became a people. There was a time when the Scroll of the Law was written in a different alphabet, but the Shofar has always remained the same both in material and in construction, and its shrill tones still reproduce the sounds which we are told were heard at Sinai. Perhaps the reason of this is because the details of its pattern, alone among the appliances of Jewish ceremonial, were never prescribed in all the rigid definiteness beloved by the lawyers. It was enough for them that it was made from the horn of a 'clean' animal, of the kind that grows separate from its core, as with the sheep, goat, and antelope families. Nor did its shape much matter. Some Shofaroth are practically straight; others curl in the bold spiral in which the horn grew, particularly those in use in Oriental countries where the Gentile employs such curling horns. Most, however, take the form of the letter J, ל. Intricately ingenious reasons, symbolic and hermeneutic, have been put forward for the preference given to this shape. But more probably the early makers of Shofaroth arrived by experiment at the same conclusion as did the fashioners of the ancient Roman cavalry trumpet called a *lituus*, which is but a large Shofar elegantly fashioned in bronze. These discovered that the crook shape was by far the most convenient to hold in a position calculated to spread effective waves of sound."

The manipulation of a horn destined to become a Shofar is,

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says the same writer, roughly done, and very often the instrument is difficult to blow:

"There exist many horns which can not be easily sounded even by the most skilful executant, save in certain positions, and then only by lips of a particular thickness and muscular elasticity. Rarely is a mouthpiece shaped which facilitates rather than renders difficult the task of the officiant. Naturally the maker would need considerable skill to manipulate the horn adequately by means of his knife and the softening effects of hot water alone, particularly as the tendency of the stretched horn to split has to be guarded against, for any metallic attachment to the mouthpiece, or even the insertion of another piece of horn, is not ritually permissible. On any other part of the instrument but the mouthpiece, however, the ornamental application of metal, or carving, whether with a pattern or with an inscription, would not render the Shofar unfit for ritual purposes."

Three distinct calls are sounded in the synagogs, but only two are recognized in Scripture and in the Mishnah. The trumpet-calls mentioned in Num. x. 1-10 are the *Tekiah* or "tongue-stroke," and the *Teruah* or "sound."

"The three flourishes have reference to the three essential principles of Judaism set forth in the additional service of the Day of Memorial. There would accordingly be twelve signals sounded on that occasion according to one tradition (*Tekiah, Shebarim-Teruah*, and *Tekiah* thrice), and nine according to each of the other variants (three times either *Tekiah Shebarim, Tekiah*, or *Tekiah, Teruah, Tekiah*). All these sounded in succession resulted in the thirty calls, in nine flourishes, in three sets, now heard after the Reading of the Law on *Rosh Hashanah*."

PROFESSOR JOHN FISKE ON PERSONAL IMMORTALITY.

THE late Prof. John Fiske delivered at Harvard University, in 1900, an address bearing the title, "Life Everlasting." This address stood clearly in Mr. Fiske's mind, we are told, as a continuation, and in a sense the completion, of that series of his philosophic studies issued under the titles, "The Destiny of Man Viewed in the Light of his Origin," "The Idea of God as Affected by Modern Knowledge," and "Through Nature to God." It has just appeared in book form, and in it Professor Fiske maintains that faith in immortal life is the great achievement of the human mind, all-pervasive, concerned with every moment and every aspect of our existence, the one thing that makes this world inhabitable for us. He proceeds to consider man's belief in his own immortality in the light of modern studies of evolution, noticing some distinctions between the earlier and later stages of the belief, and examining some of the objections alleged against it in the name of science. The beginnings of the belief, says Professor Fiske, were necessarily lowly:

"Nothing very lofty or far-reaching could be expected from the kind of brain that was encased in the Neanderthal skull. . . . But wherever untutored humanity exists, we find the conception of a world of ghosts more or less distinctly elaborated; the thronging simulacra of departed tribesmen linger near their accustomed haunts, keenly sensitive to favor or neglect, and quick to punish all infractions of the rules which the stern exigencies of life in the wilderness have prescribed for the conduct of the tribe. This crude primeval ghost-world is thus already closely associated with the ethical side of life, and out of this association have grown some of the most colossal governing agencies by which the development of human society has been influenced. . . . It is not at all unlikely that the savage's notion of ghosts may have originated chiefly in his experience of dreams, and this is the explanation at present most in favor."

At this point, continues the author, the materialist argument is that a belief which has its origin in a mere misinterpretation of dreams is unworthy the serious attention of the scientific student. The reply made to this is that mankind's cardinal beliefs must not be dismissed too lightly because of the crudeness and error in the human thought in which they first took root:

"Now if we may take an illustration from the workings of an infant's mind, it is pretty clearly made out that as baby sits propped among his pillows and turns his eyes hither and thither in following his mother's movements to and fro in the room, she seems in coming toward him to enlarge and in going away to diminish in size, like Alice in Wonderland. It is only with the education of the eye and the small muscles which adjust it that the larger area subtended on the retina instantly means comparative nearness and the smaller area comparative remoteness. At first the sensations are interpreted directly, and the impression upon baby's nascent intelligence is a gross error. The mother is not waxing great and small by turns, but only approaching and receding. If, however, we consider that in baby's mind the enlarged retinal spot means more and the diminished spot less of the pleasurable feelings excited by a familiar and gracious presence, the approach of which is greeted with smiles and outstretched arms, while its departure is bemoaned with cries and tears, we see that as to the essentials of the situation the dawning intelligence is entirely right, altho its specific interpretation is quite wrong. Mamma has not really dwindled and vanished like the penny in a conjurer's palm, but has only flitted from the field of vision.

"To come back now to our primeval savage; when he sees in a dream his deceased comrade and mistakes the vision for a reality, his error is not concerned with the most fundamental part of the matter. The all-important fact is that this dreaming savage has somehow acquired a mental attitude toward death which is totally different from that of other animals, and is therefore peculiarly human. . . . We may now observe that it adds greatly to the interest and to the significance of this fact, when we find that the very circumstances which tended to single out our progenitors, and raise them from the average mammalian level into manhood, tended also to make them realize the problem of death and meet it with a solution. The grouping of facts now begins to make it appear that this primeval solution was but the natural outcome of the whole cosmic process that had gone before; that when nascent humanity first eluded the burden of the problem by rising above it, this was but part and parcel of the unprecedented cosmic operation through which man's humanity was developed and declared."

Coming to the objections put forward by science to belief in immortality, Professor Fiske finds that the argument responsible for the large part of contemporary skepticism is "that the doctrine of the survival of conscious activity apart from material conditions is unsupported by experience and is inconceivable." "How much," he asked, "does this argument amount to as against the belief that the soul survives the body?" He answers:

"Nothing! absolutely nothing. It not only fails to disprove the validity of the belief, but it does not raise even the slightest *prima facie* presumption against it. This will at once become apparent if we remember that human experience is very far indeed from being infinite, and that there are in all probability immense regions of existence in every way as real as the region which we know, yet concerning which we can not form the faintest rudiment of a conception. Within the past century the study of light and other radiant forces has furnished us with a suggestive object-lesson. The luminiferous ether combines properties which are inconceivable in connection. How curious to think that we live and move in an ocean of ether in which the particles of all material things are floating like islands! But how amazing to learn that this ocean of ether is also an adamantine firmament! Is not this sheer nonsense? an ocean firmament of ether-adamant! Yet such seems to be the fact, and our philosophy must make the best of it. Now suppose that all this world were crowded with disembodied souls, an infinite throng most aptly called 'the majority,' a thousand or more on every spot in space as broad as the point of a cambric needle, in what way could we become aware of their existence? Clearly in no way, since we have no organ or faculty for the perception of soul apart from the material structure and activities in which it has been manifested throughout the whole course of our experience. These we will suppose are the countless millions, the existence of any one of whom, could we detect it, would suffice to demonstrate the

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doctrine of a future life, and yet, for lack of the requisite means of communication, all this evidence is inaccessible. Such an illustration shows that 'the entire absence of testimony does not even raise a negative presumption except in cases where testimony is accessible.' The reason is obvious. Until we can go wherever the testimony may be, we are not entitled to affirm that there is an absence of testimony. So long as our knowledge is restricted by the conditions of this terrestrial life, we are not in a position to make negative assertions as to regions of existence outside of these conditions. We may feel quite free, therefore, to give due weight to any considerations which make it probable that consciousness survives the wreck of the material body."

The central stronghold of that materialism which denies the validity of belief in immortality, rests, observes Professor Fiske, upon the assumption that conscious mental phenomena are products of the organic tissue with which they are associated:

"And if consciousness is a product of molecular motion, it is a natural inference that it must lapse when the motion ceases. But if consciousness is a kind of existence which within our experience accompanies a certain phase of molecular motion, then the case is entirely altered, and the possibility or probability of the continuance of the one without the other becomes a subject for further inquiry."

It is the latter conclusion which Professor Fiske deduces from his examination of the discovery in our century of the correlation and equivalence of forces. Upon this conclusion, he admits, "we can not directly base an argument sustaining man's immortality, but we certainly remove the only serious objection that has ever been alleged against it. We leave the field clear for those general considerations of philosophic analogy and moral probability which are all the guides upon which we can call for help in this arduous inquiry."

SOME "UP-TO-DATE" PULPIT DEVICES.

ORIGINALITY, the watchword of the twentieth century, extends seemingly not only to the business man, the politician, the *littérateurs*, and the private citizen in his pastimes and hobbies, but to the pulpit as well. In other days, it may be, clergymen feared innovations and hedged themselves about with long-approved theories and methods, not venturing the path of originality for fear of losing their followers and lessening their influence for good. If we are to judge from the information spread before us in current periodicals, all this has been changed. We now have sermons the truths of which are brought home by means of glasses filled with colored water, or by dolls dressed in costume designed to illustrate the theme in hand, or by youthful preachers, clad in juvenile habiliments, who announce their immediate preparedness to answer any and every debated question of religious experience or theological inquiry which their hearers may choose to propound. *The Strand Magazine* (September) takes the view that, in America at least, "the minister of religion is as up-to-date as any other man," and it exhibits, in letterpress and illustration, a dozen startingly original devices "inaugurated by the ministers to attract and hold congregations." To quote from the article:

"The minister who announced that he would deliver his sermons in a 'red robe' succeeded in arousing the curiosity of all within his vicinity and in drawing large crowds to his church. Still more daring and original is the man who illustrates his sermons with oil-paintings shown, and even executed, in the pulpit. The clergyman whose church is non-sectarian, and who says that he lays claim to no church or particular congregation, has gained many converts and is doing good work. The Rev. C. H. Tyndall announces that he illustrates Bible truths by electricity, and has proved himself a leader in the ranks on the great march of progress by introducing wireless telegraphy into his church.

"The church with a roof-garden is well attended and has an original man at its head, one who realizes that the hot days of summer frequently destroy the good done during the balmy, soul-inspiring days of spring, and who has braved criticism and established codes by building a cool retreat on the roof of his church where open-air services are held.

"A California church which has its choral services conducted by a Chinese choir understands that the people of the twentieth century clamor for novelty, something to capture the attention and hold the interest. In this class might also be mentioned a church in the city settled by William Penn, where lady ushers show strangers to a pew."

In addition to these "up-to-date" ministers, *The Strand* tells of a banker revivalist who wagers $1,000 that he can gain fifteen converts within two weeks in any church loaned to him; of a St. Louis clergyman who gives his congregation pictorial sermons from oil-paintings and drawings executed by himself; and of a progressive pastor "who has become famous for advancing novel ideas," whose latest innovation is that of offering an inducement of one gold dollar to mothers to have their children baptized. *The Strand* article does not concern itself with the ethics of the subject, which it presents with a view simply to interest its readers pictorially and descriptively. Elsewhere, however, the question has been raised as to whether the end sought justifies these means, or whether indeed any good end is reached by them. The Buffalo *Union and Times* (Rom. Cath., September 5) severely condemns all such devices. It calls the clergymen who make use of them "lime-light preachers," and says of two ministers who made their appearance in Buffalo pulpits on a recent Sunday:

"The craze evinced by the preachers under consideration to modernize, not only the lessons, but even the text of the sacred Scripture, exchanging its stately diction for the penny jargon of the variety hall, will be certain, if encouraged, to bring religious instruction into contempt, and stamp all ministers of the type mentioned as cunning schemers for notoriety and the 'mammon of iniquity.'"

Recognizing the preaching function as the distinctive work of the church and as the indispensable means of spreading religion in the world, the New York *Evening Post* (September 13) says:

"Yet nowhere, perhaps, outside of the political hustings, is the plague of oratory more mischievously at work than in a certain class of modern pulpits. . . . Ministers with a natural power of fluent expression, able, perhaps, to speak readily without notes, and having, besides, the orator's gifts of self-possession, presence, and personal magnetism, are sorely tempted to rely mainly for success upon these things, and even to court the publicity and 'talk' which a man of such endowments can so easily get. The danger of phrase-making, of resort to odd and extreme expressions, and of cultivating manner rather than matter, is one of the most seductive temptations in the path of every orator, and one to which few, at one time or another, do not succumb. . . . The preacher needs to recognize that it is with religion—religion in a wide, modern sense, but, nevertheless, religion—that he is, first of all, concerned, and that it is the religious aspect of these great questions which ought never to be lost sight of. For a while, no doubt, we shall continue to have the mere oratorical display which is still too much in evidence; but along with it is growing unquestionably the wider influence of the preacher, because of the growing recognition of the indispensableness of the preaching function in the church and the world. No stronger evidence of this could be found than the profound impression produced first in Baltimore and then in New York City by the Rev. Dr. Maltbie D. Babcock, and the heartfelt tributes to his beneficent influence which were evoked by his tragic death. 'His greatest power was this,' said ex-President Gilman of Johns Hopkins University at the memorial meeting in Baltimore—'he knew how to reach hearts.'"

THE provisional program for the ninety-second annual meeting of the American Board of Commissioners for Foreign Missions has been announced in an attractively illustrated souvenir booklet just issued. Hartford, Conn., is the place of meeting, and the session will continue from October 8 to 11 inclusive. The program indicates that a large number of missionaries lately returned from China, Japan, Africa, Turkey, and India, as well as others about to depart for the foreign field, will give addresses.

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FOREIGN TOPICS.

THE FOREIGN PRESS ON THE ASSASSINATION.

EUROPEAN comment on the assassination of President McKinley is directed chiefly to the uselessness of such a deed to bring about the result sought by the assassin and to suggestions as to new methods for combating anarchistic propaganda.

French journals see in the crime a warning to France to adopt more stringent laws with regard to anarchists. It was even more senseless and brutal than the striking down of the innocent Empress of Austria, declares the *Journal des Débats* (Paris). It admits of no more definite classification than to say that it was the deed of an anarchist. In the opinion of the *Gaulois*, the crime demonstrates the "powerlessness of institutions to restrain the revolt of men tortured by madness, conceit, poverty, ambition, vanity, vengeance, folly, or hatred." The Socialist organ, the *Petite République*, calls the crime "odious and futile," and the *Lanterne*, also Socialist in sympathies, observes: "We hope that the murderous bullet which struck President McKinley was not fired by a man of the people, who, in shooting it, may have broken with his own hands the instrument of liberty which constitutes his right as it does his strength." Roland de Marés, writing in the *Independance Belge* (Brussels), declares that the crime arouses the most vehement indignation throughout the civilized world. Every sane man, he continues, will deplore such a political crime from the standpoint of reason and sense:

"The death of one man, no matter how exalted his station, never put an end to a *régime*, and the sole effect of political assassination is and always will be to call forth bitter and perhaps intemperate acts of retaliation. It gives established orders a new and excellent opportunity to justify their existence, and permits them to take all sorts of severe measures, ostensibly for the defense of society, but often, alas, for the subversion of justice and liberty. All history has demonstrated the absurdity as well as the infamy of political assassination, and, from the day upon which Henry IV. of France was murdered to the hour of the killing of Humbert of Italy, the world has witnessed each attack only solidify the opposition and deepen the horror at such deeds. It is a stupid barbarian who imagines that the poniard which kills the man kills also the idea he stands for, and who believes that the cause of justice and truth is advanced by blood and massacre."

The *Kölnische Zeitung* declares that the sympathy felt by Germans for the President's family and the American people is only the more sincere because, in spite of all the criticism which was provoked by his policy, "he guided the destinies of his country with undeniable integrity and with an indefatigable sense of duty. . . . The cowardly crime at Buffalo is regarded with unspeakable horror throughout the German empire." Europe believes McKinley to have been quite as much of a martyr as Lincoln and Garfield, declares the *Nieuws van den Dag* (Amsterdam), and looks upon his taking off as even more of a crime against nations, as there was no apparent cause for it. The Italian press contains articles eulogistic of the President's character. The *Messaggero*, the *Popolo Romano*, and the *Tribuna* (Rome) compare the assassination of McKinley with that of King Humbert, and all these journals declare that America must cooperate with Europe in suppressing anarchist propaganda. The *Aftonbladet* (Stockholm) believes that imperialism and the trusts must bear the odium of the crime.

The Spanish press comments sympathetically. Altho President McKinley wrought great injury to Spain, says the *Correspondencia* (Madrid), we do not deny his statesmanlike qualities and deplore the crime of which he has been the victim. The *Liberal* also declares that Spain does not permit the memory of the war to interfere with her horror and regret at the deed of the assassin. Several Madrid journals publish long editorials pointing to the term of the dead President as the beginning of an era of decline for the United States. He had no scruples about the spoliation of Spain, says the *Imparcial*. "It is too soon yet to judge his personality, still more to judge his policy, but perhaps soon the United States may see in this President the commencement of her decline." The *Heraldo*, while severely condemning the assassination, censures the entire policy of the dead President. The patriarchal institutions founded by Washington, it says, no longer prevail:

"The United States has learned to oppress peoples. In the midst of the grief felt throughout the world at the crime of which a great citizen, the President of the republic, has been the victim, nobody can fail to think of the wars which he has promoted, the evils he has caused, and the innumerable mothers who mourn their sons in consequence of his imperialistic ambitions and his policy of expansion."

The crime shows that something is wrong in the United States, says the *Epoca*. Will the Americans find and remedy it?

The *Discusion* (Havana), in an editorial in mourning type, declares that Cuba will never forget William McKinley. Whatever his Government may have done since the Spanish war, it was his hand which, on April 19, 1898, signed the solemn declaration rescuing Cuba from Spain and giving her independence.

The *Journal de St. Petersbourg*, which is usually the mouthpiece of the imperial Russian Government, praises President McKinley for his "uniformly dignified and moderate foreign policy," and hopes that the United States will not permit the "dastardly act of these internal barbarians, the anarchists," to interfere with the pursuance of this policy. The *Novoye Vremya* (St. Petersburg) says that the attempt on the President's life is regarded with particular aversion in Russia, "where the esteem for the American republic is as deep as the respect for its President."

The deep sympathy for the American people in their sorrow is as spontaneous and sincere in England, declares *The Spectator* (London), as that which came from the United States when Britain's Queen died. "We may feel *for* foreign nations at times of national sorrow or anxiety. We feel *with* the Americans as a man feels with those of his own house and blood." Nothing, says *The Daily News* (London), can persuade us to regard the United States as a foreign country, or the people who speak our language and read our literature as aliens from the mother-country:

"This feeling of kinship is none the less real because we are not accustomed to parade it; but we should miss the point of what is, after all, a national demonstration of sympathy if we did not see in it the ties of a common race and a common tongue, and argue from it a closer drawing together of the two countries as time goes on. . . . There is something in the career of a great American that touches a peculiar chord in the English heart. It must be that we feel the thrill of the old sap, and like to think that these men, with their rugged qualities, the hard struggle of their youth, the unassisted career in which sheer force of character, and nothing else, carries them to the front, are signs of the grit of the British stock."

President McKinley's Administration, this London journal believes, marks the parting of the ways for the United States. It says:

"President McKinley's last speech sounded the note of commercial empire with which his name has come to be associated, tho it seemed to hint at some modification of the tariff in its purely protective aspect. He was the first President to expound the imperial idea to the American people, and to lead them on the path of adventure, which branches off abruptly from the old ways of American policy. The idea has played havoc with the old lines of party in America, as it has done here. It has enlisted on its side the power of wealth, and its glamour has had its influence on a great mass of the electors for the time being, tho the

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best men and the clearest thinkers of the country stand apart. Territorial aggrandizement, the hankering after new markets, the passion for cockering up industries by artificial methods, this is the conception of polity which has taken the place of the old American ideal. . . . America is confronted to-day with a state of things that undoubtedly makes for anarchy; and all her statesmanship and public spirit are wanted for the task of extricating the community from a common danger. We do not say that the body of organized discontent is commensurate with the power of organized capital, which is growing every day, until it has reached proportions that have never been touched by any other country in the history of the world. But every student of American affairs is aware that the growth of trusts, associated as they are with the exercise of irresponsible power over the laborer and the consumer, is a grave danger to the community. The policy with which Mr. McKinley was identified, a policy which made the state the abettor of the trust system, and organized not so much industry as monopoly on a basis of tariffs, is one that to English eyes, at any rate, seems not only incompatible with the interests of the Commonwealth, but a perpetual challenge to those interests."

The St. James's Gazette (London) enumerates the victims of political assassination during the past ten years, and says: "No members of the human race since the world began have been further removed from the category of 'tyrants' than those we have named."

The Gazette severely condemns the newspaper notoriety given the deed and the personal description of the assassin. It says that "it is difficult to see how any person could very well be more advertised, flattered, cursed, and talked about in general than this human beast in the Buffalo jail," and "naturally other human beasts become anxious to undergo the same experience."

The Pall Mall Gazette (London), while "not wishing to give the slightest annoyance to the American people when the sympathy of the whole world is turning toward them," can not forget that "the murder plots of the Clan-na-Gael, directed, not against the heads of the state, but against our innocent fellow countrymen, women, and children, were hatched in the cities of the United States with impunity."

The assassination, observes *The Speaker* (London), recalls the commonplace that "the chance maniacs whom we rather rashly call 'anarchists' attack those whose fall can by no possibility affect the society at which they aim."

"William McKinley is in nothing the man whose removal could affect the life of his country. No part of politics—not even the shades of difference within his own party—would be touched by his death. He has originated no national movement, he has counseled no particular domestic policy, he has conceived no plans. He is the honest and laborious servant of one political force."

Socialists all over the world, declares *The Clarion* (London), an organ of the Socialist movement, "will deplore the attack upon President McKinley, because they recognize that he is no more to be blamed for existing social evils than any other product of the system, and because their ears are always keenly sensitive to the groans of suffering in every quarter. They recognize in President McKinley a victim to a mad and iniquitous system, and they pity him and his relatives precisely as they pity the other victims whose agonies are reported in the same week's paper." Commenting on the fact that Socialists are bracketed with anarchists in the denunciation of the press throughout the world, *The Clarion* says:

"Enlightened men are beginning to understand that Socialism stands for love not for hatred, for cooperation not for strife, for fellowship and not assassination. It begins to dawn . . . . that there is a difference between enlightened altruists who are spending their energies in trying to build up brotherhood upon earth, and those warped, unhappy sons of long-suffering nationalities—Italians, Poles, and Russians—who periodically demonstrate the demoralizing effect of centuries of oppression by futile blind revenges which stagger civilization."

Few Social-Democrats, says *Justice* (London), perhaps the most representative of British Socialist organs, will dispute the folly and uselessness from any point of view of the shooting of President McKinley. There is, however, one thing, continues *Justice*, which affords us some real satisfaction, and that is its demonstration of the futility of the efforts of the powers that be to stamp out anarchism by police measures concocted at intergovernmental conferences such as that at Rome.

"These measures, dictated by craven fear and panic, are a serious menace to liberty all the world over. After every 'attempt' of this kind a mad howl goes forth from the reptile section of the press for increased police tyranny and supervision. Now we see how much good it all is. The Rome Conference decided to extradite political refugees holding anarchist opinions, and this has been done in Switzerland. President McKinley was surrounded by twenty-five private detectives, besides extra posses of police, whenever he appeared in public—*et voilà!*"

The Labor Leader, of Glasgow, Keir Hardie's paper, says:

"We Socialists can have nothing but abhorrence for such an atrocity. It is a blunder as well as a crime. It retards our work. It is opposed to that slow but sure progress along constitutional and well-marked lines, pursued with an intelligent persistency, which is the only safeguard of permanency."

The Canadian press is very outspoken in its expressions of sympathy. *The Evening Telegram* (Toronto) declares that while "differences in form of government in national aim and ideals and flags are the shallows which murmur between Canada and the United States in the days of peace and prosperity, the deep heart of Canada is wounded by the blow which brings sorrow to a kindred nation." *The Globe* (Toronto) compliments the Buffalo police authorities for protecting the assassin from the fury of the populace, for, it says, no matter what his crime, to lynch him would be to resort to anarchy to avenge anarchy. *The Herald* (Montreal) declares that the crime will bring home to Americans the fact that they are now "bearing the Old World's burden."

"Immigration to America has been the safety-valve of Europe. It has provided a solution for problems that have pressed upon states. Those who were proved incompetents in the stifling civilizations, who had nothing left but their brute strength, and were from day to day in presence of the need of using it, passed out by thousands from the places where their presence would have been a menace to Europe. Fortunately, the ampler scope for such energies as they possessed tended to at once raise them, by clearly perceptible stages, from the abyss in which they were. But the process, which still goes on, was not conducted without ample evidence that if they left their environment behind them they brought their characters along. The increase in the number of murders and assaults, the spread of vicious immorality, the taint that has been left upon the life of the largest American cities, all bear witness to the transplantation of Old-World perils. . . . The brute populations of Europe, ground down by law, by privilege, by taxation, by conscription, by denial of education, of political freedom, and of facilities for intercommunication and interchange of the products of labor, are the index of the price humanity pays for these blunders. The lesson of the assassination is that America is helping to bear the cost."—*Translations made for* THE LITERARY DIGEST.

Far-Eastern Criticism of Our Chinese Policy.—While the general character of our policy in China is commended by the press of Europe, a number of journals in the Far East appear to find cause for alarm in our possession of the Philippines, which fact, says the Kobe *Herald*, has greatly influenced our attitude toward the settlement of the Chinese trouble. America, says the Bangkok *Times* (published under British auspices), is "just as little to be trusted as German force and Muscovite subtility." *The Japan Weekly Mail* (Yokohama), also published under British auspices, believes that the United States advocates the "open door" in China solely from a selfish desire

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to develop the Philippines. *The Sun*, a monthly magazine published in both Japanese and English in Tokyo, declares that "in future the Americans and the Russians will exploit both the Eastern and Western continents, one with the spade and the other with the sword." *The Sun* wonders how the United States and Russia can be so friendly, "when one remembers how completely at variance are their institutions and life." The only things they have in common, it says, are youth, vigor, and an irresistible tendency to expand territorially.

THE RUSSIFICATION OF FINLAND.

THE Russification of Finland is apparently progressing rapidly. A letter from Stockholm recently published in the *Deutsche Tages-Zeitung* (Berlin) describes the secret methods employed last spring by General Bobrikoff to get possession of the Finnish archives at Helsingfors. When the Russian official demanded the archives of the years 1809–1825, says the writer of this letter who claims to have been present at the time, the keeper of the records refused to deliver them except upon an order from the Finnish senate. Despite the protests of the senate, most of the learned associations of the country, and a petition signed by 850 ladies of Helsingfors, however, the papers were forcibly taken from the keeper and sent to St. Petersburg. The writer believes that the object was to destroy all documentary evidence of the historical privileges granted to Finland. The *Aftonbladet* (Stockholm), commenting on this, declares that after Finland Sweden's turn will come. It wishes Scandinavia were strong enough to make an effectual protest against the oppression of its ancient provinces.

Mr. Eugene Limedorfer, who has made a study of the Finnish question, contributes to *The Forum* (New York, September) an article in which he declares that "official Russia aims at nothing less than the total extermination of the Finnish nation." He reviews the history of the "Russification" process since 1899, when, by imperial edict, Finland ceased to be a grand duchy and became a Russian province. The effect of the new regulation, by which, out of a nation of 2,500,000, 120,000 men are always actively engaged in military duty, is very severe on the industries and agriculture of the country. Says the writer:

"Practically every able-bodied man is drafted into the army, and is kept from any useful occupation for fully five years. We may overlook the misery and frequent tortures that have to be endured during this time; we may even pass over the fact that five years of enforced uselessness unfit a man to follow with any success the occupation or trade he has learned in his youth; nay, we can go even further, and leave out of consideration the toil which is required from the producers in order to clothe and feed the army. It is sufficient to say that a country whose soil yields only to concentrated and steady labor can not have 36,000 young men taken away from its scarce population and remain prosperous. And it is a fact, admitted by the Russian authorities themselves, that the industries and agriculture of Finland have suffered very much. Indeed, for the first time in the history of Finland the population is at times actually in distress from hunger, a condition which was totally unknown as long as the country was self-governing or was a part of Sweden, in spite of the fact that its crops have failed occasionally."

Of the Russian "reform" of the Finnish educational system, Mr. Limedorfer says:

"Russia has learned that she can not count on making Russians of the adult Finns. She is shrewd enough, however, to know that if she can control the educational system of the country she can make of the children whatever she chooses. . . . . Russia, where the Government has been opposed to education, and where illiteracy is the condition of nearly sixty per cent. of the population, intends to 'reform' the school system of Finland! No wonder that men and women raise their voices in horror; no wonder that resistance to this movement will be even stronger than to either the reorganization of the army or the changing of the official language. Already the order gradually to substitute the Russian language for the Finnish in all elementary schools shows plainly the reason for this action. Most teachers are perfectly conversant with the Swedish, German, French, or English language, but only a few know Russian well enough to teach in it. Of course, they become at once incompetent in the eyes of the Russian authorities, and are replaced by Russians, who instil into the minds of the children the tenets of the Orthodox Church and the 'knowledge' the Russian Government desires they should get. Persistency in this direction—and the Baltic provinces have shown the world that Russia is persistent—will bring the control of the elementary schools into the hands of the ignorant and often drunken *popes;* real teaching will disappear; and the children will degenerate into a nation as illiterate as the Russian."

In conclusion, he quotes the words of a "well-known Finnish patriot" who believes that there is no hope for his nation:

"Numerically we do not count. We are a small nation. Russia is very large. We can neither fight her nor oppose her very long. And other countries will not and can not interfere in our behalf. They are doing precisely the same thing. England has her Boers; Germany her Poles; in Austria one nation fights the other, the Magyars oppress the Germans and Rumanians. And France? France is the ally of Russia. America? No hope from there; she is busy with the Filipinos. It is a pity, an all-round pity; but it seems to me that the days of national existence for small peoples have gone."

A reply to an attack on Russia's educational policy is made by M. C. Pobiedonostzeff, Procurator of the Holy Synod, and probably the most powerful man in Russia. In *The North American Review* (New York, September), M. Pobiedonostzeff declares that, in Russia, the "main question is not that of beginning at once to instruct in the sciences, but that of inculcating in the people's minds notions of what is right and wrong, just and unjust, true and false; of teaching them the alphabet, teaching them writing, teaching them the principles of the gospel, and of bringing their minds to the realization of spiritual truth." The school, therefore, he continues, must be simple and cheap, in accordance with the nature of the locality. "Such is the principle of the parish school in Russia; yet, in proportion as the local conditions are more favorable, the school in many places develops these primitive rudiments into a more varied instruction and furnishes a complete course of elementary education." The Procurator also refers to the outcry against the withholding of representative government from Poland and the revocation of the constitutional rights of the Finns. Representative government, he says, has failed all over Europe:

"Almost everywhere in Europe we may say the various states have outgrown the *representative form* of government, and everywhere serious minds are protesting against the tyranny of parliamentary majorities at once incapable and turbulent. There is plenty of solid literature on the subject; for example, in America, Godkin's book on 'The Unforeseen Tendencies of Democracy.' France, Austria, Germany, Italy all feel themselves powerless to make headway with their badly working representation and their present parliamentary machinery. One may safely assert that this question is one of the most important in political science, a fatal problem of the Sphinx placed for solution between the nineteenth and twentieth century."

Representative government he denounces as one of the "creeds of nineteenth-century pedants."

The Daily News (London) believes that the "indignation of England at such outrages [as those perpetrated in Finland] would be heard over Europe," if it were not for the South African war. It says:

"Our mouth is closed. We may sympathize as much as we please with Finland, but it does not lie with us to protest against the course that Russia is taking. Any attempt on the part of this country to strike its old attitude as champion of the persecuted nationalities would be received from one end of Europe to

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the other with a shout of mocking laughter. That is one of the penalties that we have to pay for our South African policy."

Free Russia, published in English in London, gives the following list of "reforms" effected by Russia in Finland since the *coup-d'état* of February, 1899:

"A Finnish national militia, officered by Finns, has been changed to conscription in Russian regiments which must serve in distant parts of the empire. Cossack and Russian soldiers have been quartered on Finland. Finland's contribution to the imperial army has been increased from 1,920 to 7,200, and the term of service from three to five years. The Russian system of press censorship has been introduced into Finland. During six months of 1900 twenty-six out of the 174 papers in the country were suspended by the Russian governor-general. The remainder continued only under restrictions. Among other things they may not print the proceedings of the Finnish Diet. Russian as well as Finnish must be taught in the schools, and used in the courts of justice. Russian stamps must be used for postage both within Finland and to foreign countries. Communication with the Finnish national Diet must be in Russian.

"Preceding all these changes and making them possible, was the decree of the 15th of February, 1899, to the effect that the Czar might, without consulting the Finnish Diet, promulgate edicts which should be law in Finland regardless of the approval of the Diet."

This last, says *Free Russia*, was an arbitrary wiping away of constitutional rights which Finland has enjoyed since her union with Russia in 1809, to support which every Czar, including the present one, has taken oath at the time of coronation.

A French writer (M. J. Chasles-Pavie), writing in the *Revue Bleue* (Paris), declares that the women of Finland are among the most intelligent, progressive, and advanced in the world, and that it is to them the Finns owe most of their civilization and patriotism.—*Translations made for* THE LITERARY DIGEST.

DECAY IN IRELAND.

UNDER this title, a prominent Irishman, who "for reasons of state withholds his name," contributes to *The Speaker* (London) an exhaustive analysis and review of the preliminary abstract just issued by the Irish Census Office. After commenting on the decrease in the population of Ireland, which, "alone among Christian countries, has lost inhabitants progressively for more than half a century," this writer bemoans the fact that the Irish cities have grown at the expense of the rural districts. The unhealthy increase in the population of a few of the larger cities, coincidently with the abnormal decline in that of the entire country, is due, he believes, to a development of the distributive and shop-keeping class at the expense of the productive. He says:

"The Irish farmer no longer consumes his own home-made bread manufactured from his own home-grown wheat or oats, he buys bakers' bread of *American bolted corn;* he no longer manufactures his own flitch of bacon from the gentleman that used to pay the rent, *he gets the American variety cheaper, and sends his pigs—not to the local curer even—but to England;* his wool is no longer made up in the neighborhood into clothes for himself and his family, *he clothes himself now in cheap Yorkshire shoddy, ready-made in sweating dens*—almost everything that he wears and most of the necessaries and comforts of life, from eatables, soap, candles, etc., which were formerly made and procured direct in the neighborhood, he now imports. And excessive importation breeds an army of distributors, shopkeepers, commission agents, and middlemen generally. As these are chiefly concentrated in the large towns, and above all in the capital, which is the chief seaport of the country, the latter have apparently escaped to a large extent the dry rot that has overtaken the country as a whole."

The most formidable obstacle in the way of advance in wealth, he says, is Irish distrust of themselves and of one another:

"There is more Irish money locked up at present in our joint stock and post-office savings-banks than there has been for many a year, and there is always plenty of Irish capital forthcoming for investment in South American tramways or South African mines. But for the founding or development of many local industries for which Ireland is peculiarly suited, such as the manufacture of peat moss litter or of peat fuel, basket-making, the manufacture of paving setts, the quarrying of building stone and marble and slate, the extension of brick and terra-cotta potteries, all of which are comparatively simply processes, and of easy acquirement by unskilled workers, there is no capital to be had. There is a mine of wealth in our fisheries, both inland and coast, but there is no capital to work it."

THE NEW GERMAN TARIFF, ACCORDING TO THE *Wahre Jacob* (Stuttgart).

Count Goluchowski, who has been calling for Anti-American trade combination and defending the Triple Alliance, has a bad dream. He hears of the new German Tariff! —*Humoristische Blätter* (Vienna).

THE NEW GERMAN TARIFF IN CARTOON.

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BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

"Lest We Forget."—Joseph Hocking. (Advance Publishing Co., $1.25.)

"The Voyage of Ithobal."—Sir Edwin Arnold. (G. W. Dillingham Co.)

"From Atlanta to the Sea."—Byron A. Dunn. (A. C. McClurg & Co., $1.25.)

"Tristam of Blent."—Anthony Hope. (McClure, Phillips & Co., $1.50.)

"Jack Racer."—Henry Somerville. (McClure, Phillips & Co., $1.50.)

"A Nest of Linnets."—F. Frankfort Moore. (D. Appleton & Co., $1.50.)

"The Battle Invisible."—Eleanor C. Reed. (A. C. McClurg & Co., $1.25.)

"Irish Pastorals."—Shan F. Bullock. (McClure, Phillips & Co., $1.50.)

"Lincoln in Story."—Silas G. Pratt. (D. Appleton & Co., $0.75.)

"Poems."—Edwin Emerson, M.A. (The Carson, Harper Co.)

"When Love Flies Out o' the Window."—Leonard Merrick. (D. Appleton & Co., $0.50.)

"When the Land was Young."—Lafayette McLaws. (Lothrop Publishing Co., $1.50.)

"The Westerners."—Steward Edward White. (McClure, Phillips & Co., $1.50.)

"The Eternal City."—Hall Caine. (D. Appleton & Co.)

"General McClellan."—Gen. Peter S. Michie. (D. Appleton & Co., $1.50.)

"The Tory Lover."—Sarah Orne Jewett. (Houghton, Mifflin & Co., $1.50.)

"Jaconetta, Her Lovers."—Mrs. M. E. M. Davis. (Houghton, Mifflin & Co., $0.80.)

CURRENT POETRY.

September Tramping-Song.

By CURTIS HIDDEN PAGE.

Marching through the woods-road,
Merry is the heart, O!
Dwellers by the woods-road,
Teach me all your art!

Early touch of crimson,
You are like her cheeks;
You shall touch my lips, too,
And teach how true love speaks.

Graceful, tender birches
Bending in the sun,
You shall teach me wooing
Till her heart be won.

Rushing brook below me,
Leap and laugh and shine!
You shall lead me onward
Till I make her mine.

Black-and-yellow warblers,
Bold harlequins of song,
Tell me all your knowledge;
Must I woo her long?

Veeries in the beech-trees,
Calling to your mates,
Know you the bunch of poplars
Where my lassie waits?

The Prudential Exhibit at Buffalo.

Visitors to the Pan-American Exposition this summer have been surprised at the exhibit of the Prudential Insurance Company of America, which occupies about 325 feet of wall space.

Students of statistics and members of the medical profession find the exhaustive exhibit of medical statistics of considerable scientific value.

An exhibit was made at Paris last year and met with such favor that the only gold medal awarded to an American life insurance company was given to the Prudential.

The Prudential has 18 officers, 1,034 managers of departments and clerks at the Home Office in Newark, N. J., and an agency and field medical staff of over 14,000 men. Over 4,000,000 policies in force, exceeding $600,000,000.

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—*THE INDEX*, Boston.

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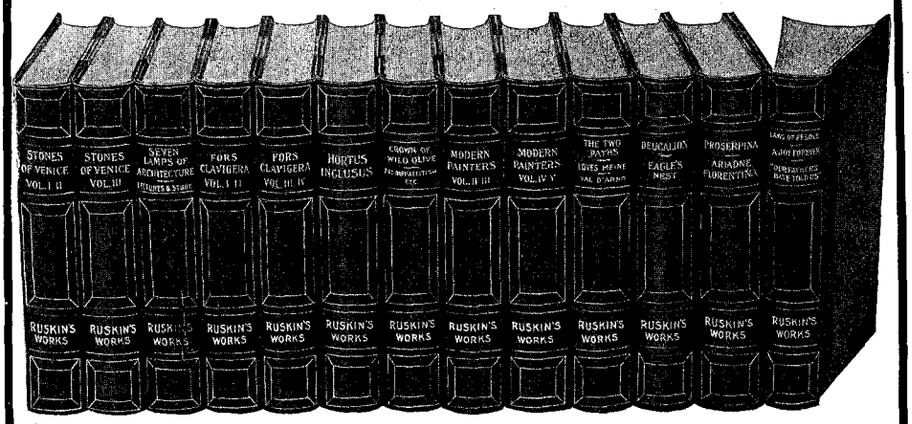

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—JOHN RUSKIN—

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The Philosopher with Noble Social Ideals *H. Heathcote Statham, in Fortnightly Review:* "His writings are full of great and noble ideals in regard to social life, and the duty of mankind to one another."

The Apostle of Optimism *The Guardian:* "Ruskin taught us that joy was a duty; that you cannot be good unless you like being so."

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New York Tribune: "The true secret of his literary power was the marvelous insight—an insight as of mystic exaltation—into the deep meanings of natural phenomena."

Ugo Fleres in Nuova Antologia, Rome: "A landscape was more to him than a beautiful human figure; for the leaves of a tree he cared more than for the tresses of a woman."

The Stimulator of New Thought *New York Sun:* "Ruskin set people to thinking who had never thought before, and what he had to say he said in phrases that will live as models of English prose."

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Oh for the bunch of poplars
Silver in the wind, O!
Lassie at the road's end,
Let your heart be kind, O!

—In *The Independent.*

From "Hawthorn and Lavender."

SONGS AND MADRIGALS.

By W. E. HENLEY.

I send you roses—red, like love,
And white, like death, sweet friend:
Born in your bosom to rejoice,
Languish, and pine, and end.

If the white roses tell of death,
Let the red roses mend
The talk with true stories of love
Unchanging to the end.

Red and white roses, love and death—
What else is left to send?
For what is life but love, the means,
And death, dear heart, the end?

When, in what other life,
Where in what old spent star,
Systems ago, dead vastitudes afar,
Were we two bird and bough, or man and wife?
Or wave and spar?
Or I the beating sea, and you the bar
On which it breaks? I know not, I!
But this, O this, my very dear, I know
Your voice awakes old echoes in my heart;
And things I say to you now are said once more;
And, sweet, when we two part
I feel I have seen you falter and linger so,
So hesitate, and turn and cling—yet go,
As once in some immemorable Before,
Once on some fortunate yet thrice-blasted shore . . . .
Was it for good?
O, these poor eyes are wet;
And yet, O, yet,
Now it comes back, I would not, if I could,
Forget.

—In September *North American Review.*

Living.

By EDWARD M. APPLEGARTH.

Dreaming, dreaming, dreaming!
In Life's short dream, we breathe.
. . . . . .
Seeming to see in the dusk around
Shadows of things we have never found:
Hoping to find in the dim "to be"
Faces of friends we may never see:
Longing to grasp in the misty night
Proof of a future beyond our sight:
Seeking to know ere this life is o'er
Where are the lives that have gone before:
Striving to learn from the voiceless past
Why 'mid earth's darkness man was cast:
Searching to find in a world of strife
God written, a proof of eternal life.

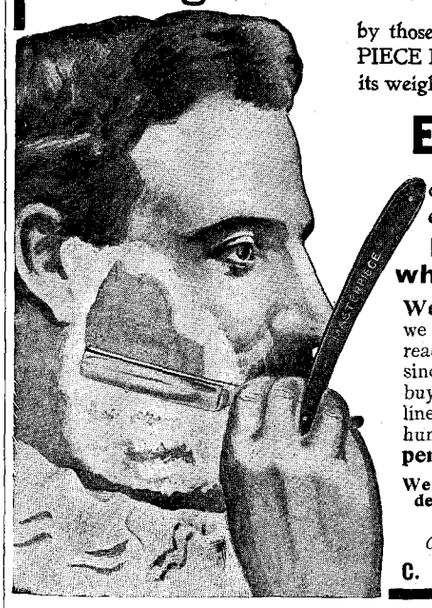
—In September *Ainslee's.*

The American Girl.

By CHARLOTTE BECKER

She has a way of looking many things—
Reserved or tender, sorrowful or gay,
The morrow's promise, or the yesterday
Of ancient wisdom. Old-world romance clings
About the new-world need for questionings
Wherewith she qualifies her keen survey
Of life in earnest or of life at play;
And subtle charm swift comprehension brings,
Lies in her clear response to word or glance.
Half ruled by impulse, wholly sensitive

Shaving with Pleasure is Enjoyed Only



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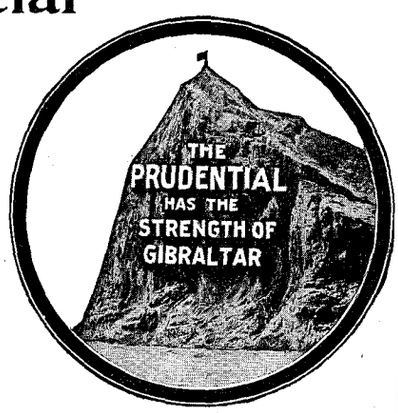

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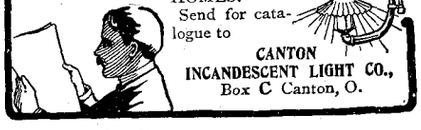

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HARDHEAD: "What has your mind got to do with it?"—*Smart Set.*

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CLERK: "No, sir. He's in New York."

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"We don't expect him back."—*Life.*

Two Girls.—"If ten men should ask you to marry them, what would that be?" "What would it be?" "A tender." "And if one should ask you, what would that be?" "I don't know; what?" "A wonder."—*Life.*

Not a Happy Outlook.—POTATO PALMIST: "This line tells me that you will meet with a terrible accident in your old age. You will be skinned alive, your eyes will be dug out, then you will be boiled, and finally mashed to a pulp."—*Life.*

In the Future.—"Do yez keep an assistant to the cook?" "Yes." "And do be the assistant have a helper?" "She has." "And have yez a kitchin maid to clane up after the assistant's helper?" "We have." "Well, I'll give yez a wake's trial."—*Brooklyn Life.*

In the Same Boat.—NEAR-SIGHTED OLD GENTLEMAN: "Can you tell me what inscription is on that board over there?"

IRISH RUSTIC: "Sure Oi'm in the same boat, sorr! It was moighty little schoolin' Oi had when Oi was a bhoy mysilf, sorr!"—*Tit-Bits.*

The Love-Letters of a Famous Man.—

Dearest, Don't for the world destroy this letter; keep it carefully. I am about making arrangements for the publication of our letters. Ever your own, MILTON.

My Adored, Be sure to keep all my letters, so as not to destroy the sequence. Arrangements are now pending for publication. More news soon. As ever, your own ROBESPIERRE.

Dearest, my own Dearest, Remember to keep all my letters, as I do yours. I am now holding out for twenty-five per cent. royalty. I will bring them around, I am sure. Your own, as ever your own, ARISTOTLE.

My Life, my Love, my Darling, Assure me again that you keep all my letters. I am still contending on the royalty matter. Franklin, Square and Company think it too much. Unless we can come to an agreement soon, I shall open negotiations with Skibner and Sons. Always, always, my adored one, your own, MOZART.

My Thought, my Mind, my Life, my All All, Your suggestion about an asbestos box and camphor balls is a good one. The letters must be kept safe. I have just opened up the matter with Skibner. I am to see them again to-morrow. My adored, your loving captor, your happy captive, WELLINGTON.

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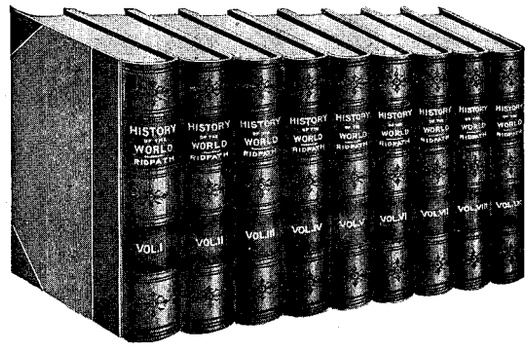

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carefully. Yours was so good; I want to keep reading it, so have had a typewritten copy made to carry in my hat, while I have, of course, filed yours. Skibners agree to the twenty-five per cent. royalty. Other details yet to be arranged. Your loving, little, wistful CORTEZ.

Loveliest Love, Do be careful, dear! Don't carry my letters about with you to the woods and other places; put them away at once after reading them. We are now discussing whether it shall be one volume 8vo, or two small volumes. I think I favor the two small volumes. What do you say, dear? A soft, sweet kiss in the shadow, my love, from WAGNER.

My One, my Only Sweet, Need I tell you, dear, to keep this carefully? Things are starting out fine. The press-agent has already started on his work. An advance notice is to appear in the Saturday *All-the-news* supplement. After that, there is to be an illustrated article in *The Book-Borrower*. They are also going to publish selections in the magazine. A first edition of half a million will surely be required. That ought to furnish our flat comfortably. Love, love in fifty-seven varieties, HEINE.

—H. R. HORR in *Life.*

Current Events.

Foreign.

SOUTH AFRICA.

September 25.—Ten Boer leaders, captured since September 15, when Lord Kitchener's surrender proclamation went into effect, are permanently banished from South Africa.

September 27.—Great dissatisfaction is expressed in England over the conduct of the Boer war; a rumor that Lord Kitchener would resign, on account of his differences with the Secretary of War, is denied by the British war office.

September 28.—Lord Kitchener makes public his reply to a communication from Mr. Schalk-Burger, acting-president of the Transvaal, charging the Boers with responsibility for the continuance of the war; steps are taken to sell the property of the Boers who continue fighting.

OTHER FOREIGN NEWS.

September 24.—The Duke and Duchess of Cornwall leave Ottawa for Winnipeg.

Destructive fires occur in Bergen, Norway, and Kallundberg, Denmark.

September 25.—King Edward and Queen Alexandra return to London from the Continent.

September 26.—In a fight between Turks and Albanians in Servia, fifty-four men are reported killed and wounded.

The Danish ministry resumes negotiations for the sale of the Danish West Indies.

September 27.—King Edward receives Ambassador Choate at Marlborough House, who thanks him for his messages of sympathy with Mrs. McKinley and the American people.

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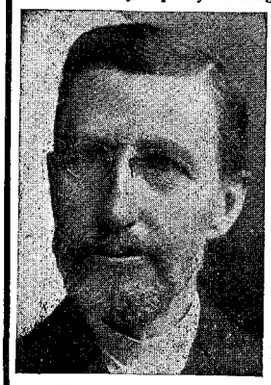

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September 28.—A revolutionary outbreak is reported from Haiti.

Sir Joseph Dimsdale is elected Lord Mayor of London.

September 28.—A sanguinary conflict is reported between Mussulmans and Christians in Beirut, Syria.

Famine is widespread in Russia, and the Government is taking steps to relieve the distress.

Domestic.

THE SCHLEY COURT.

September 23.—The testimony of Commander Heilner is regarded as unfavorable to Admiral Schley.

September 24.—Judge J. M. Wilson, chief counsel to Admiral Schley, dies suddenly in Washington, causing a day's postponement of the court.

September 25.—Admiral Cotton and Captain Wise testify before the court regarding the delivery of despatches off Santiago.

September 26.—The court refuses Admiral Sampson's request to be represented by counsel, on the ground that it does not consider him a party to the case.

September 28.—Captain McCalla, of the *Marblehead*, acknowledges that he disobeyed an order of the Navy Department.

OTHER DOMESTIC NEWS.

September 23.—Leon Czolgosz, the assassin of President McKinley, is placed on trial in Buffalo.

Emma Goldman and the Chicago Anarchists are released, no evidence being found against them.

September 24.—Czolgosz is found guilty of murder in the first degree, after a trial lasting less than nine hours.

The Cabinet holds its second meeting, and President Roosevelt discusses the reports of the departments.

September 26.—Czolgosz is sentenced to be put to death on October 28.

Franklin Murphy is nominated by the Republicans for governor of New Jersey at Trenton.

The first race for the America's cup ends in a fluke, the yachts being unable to finish within the time limit; the *Columbia* was ahead at the close.

September 27.—The Citizens' Union Committee of New York notify Messrs. Low, Grout, and Fornes of their nominations to fill the three leading places on the anti-Tammany ticket.

September 28.—The *Columbia* wins the first of the races for the America's Cup by one minute and twenty seconds.

AMERICAN DEPENDENCIES.

September 23.—*Cuba:* As a result of the conferences between President Roosevelt and General Wood, it is determined to negotiate a reciprocity treaty between the United States and the island; General Wood returns to Cuba.

September 29.—*Philippines:* Company C, of the 9th Infantry, is ambushed in the island of Samar, and forty-eight men are killed; the Filipinos capture stores, ammunition, and rifles.

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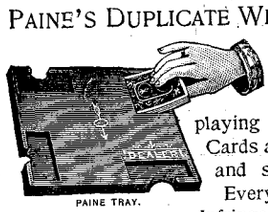

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Problem 595.

By H. F. W. LANE.

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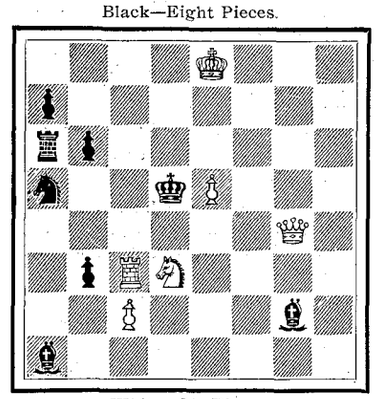
Black—Eight Pieces.



White—Six Pieces,

4K3; p7; rp6; s2kP3; 6Q1; 1pRS4; 2P3b1; b7.

White mates in two moves.

In this tourney Mr. Barry's problem No. 571 took first prize in "Foreign Section."

Problem 596.

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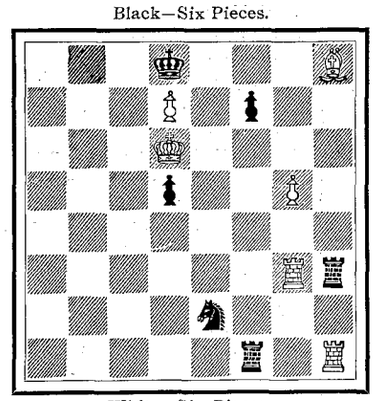

White—Six Pieces.

3k3B; 3P1p2; 3K4; 3p2P1; 8; 6Rr; 4s3; 5r1R.

White mates in three moves.

Our Correspondence Directory.

W. L. Greer, 25 Dartmouth Street, Cleveland, O.; George Middleton, 1012 Lincoln Street, Savannah, Ga.; S. W. Shaw, Box 96, Calgary, Alberta, Can., wish to be added to the list of those desiring to play by correspondence.

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Catarrh is Not a Local Disease.

Although physicians have known for years that catarrh was not a local disease, but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments, and inhalers.

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Solution of Problems.

No. 587.

Key-move, Q—Kt 6.

No. 588.

1. P—B 8 (Kt) / K x Kt	2. P—B 4 ch / K—B 3	3. Q—Q 7, mate
	2. ..... / K—K 4	3. Kt—Q 7, mate
1. ..... / B any	2. Q—K 6 ch / K—Q 5 (must)	3. R—Kt 4, mate
1. ..... / R x R	2. P—B 4 / Any	3. Q—K 6, mate
1. ..... / P x P	2. R—Kt 4 / K x Kt	3. Q—K 4, mate
	2. ..... / Other	3. Q—K 6, mate

Both problems solved by M. W. H., University of Virginia; the Rev. I. W. B., Bethlehem, Pa.; C. R. Oldham, Moundsville, W. Va.; M. Marble, Worcester, Mass.; the Rev. G. D., New Orleans; W. R. Coumbe, Lakeland, Fla.; A Knight, Hillsboro, Tex.; W. H. Sexton, Detroit, Mich.; W. J. Leake, Richmond, Va.; W. W. S., Randolph-Macon System, Lynchburg, Va.; O. C. B., Humboldt, Kan.; Dr. A. H. Brown, Hamilton, Mo.; M. C. Brown, Brooklyn.

587 (only): The Rev. F. H. Johnston, Tarboro, N. C.; the Rev. J. G. Law, Walhalla, S. C.; the Rev. S. M. Morton, Effingham, Ill.; Dr. H. W. Fannin, Hackett, Ark.; F. L. Hitchcock, Scranton, Pa.; H. M. Coss, Cattaraugus, N. Y.; Dr. J. H. S., Geneva, N. H.; W. L. Greer, Cleveland; G. Patterson, Winnipeg, Can.; W. Hyde, Brooklyn; D. G. Harris, Memphis, Tenn.; Dr. E. E. Harvey, Norwich, Can.; J. H. Louden, Bloomington, Ind.; the Rev. P. Read, Des Moines; Dr. H. Sleeper, Meriden, N. H.

Comments (587): "Hardly worthy of first prize; not original enough"—M. M.; "A clever maneuvre; but it must have been a slow competition to capture first"—G. D.; "Truly remarkable in that it should have been credited with a prize at all. It is neat and clean; but of the poorest waiting-order"—W. R. C.; "An equestrian statue"—A K.; "Neat and full of traps"—W. H. S.; "Rather easy"—W. J. L.; "Good"—F. H. J.; "Admirable"—J. G. L.; "Very easy, and with little variety"—S. M. M; "Not difficult for a first prizer"—H. W. F.; "Solved from diagram in a few minutes"—F. L. H.

(588): "Quite good"—M. M.; "Set with jewels and duals"—G. D.; "Offends problem-proprieties in the first move"—W. R. C.; "Fair, with a few intricacies"—A K.; "Very ticklish, as White's second move is not always obvious"—W. H. S.; "Very good"—W. J. L.

It will be seen from the comments that our solvers found No. 587 very easy for a first-prize problem. In this tourney there were nineteen entries, and B. G. Laws, the distinguished problematist and Problem-editor of *The B. C. M.*, was the judge. The problem awarded second prize, by W. R. Coe, is as follows:

6 B 1; 3 p K 1 p 1; 3 P s 1 P 1; R 7; 3 k p P 2; r 1 S p S 3; b 1 s P 4; 2 Q 5.

White mates in two moves.

Taverner's problem in notation is solved by Q—R 2; and the Jonas Puzzle yields to R—Q Kt 3.

In addition to those reported, F. H. J. got 585; G. Middleton, Savannah, Ga., 586; D., Deer Lodge, Montana, 585 and 586.

Morphy's End-Game.

The greatest of Chess-players composed only one end-game so far as we know. Here it is:

r 1 r b 2 s s b; 1 p 1 p p 1 P 1; 4 p 1 k 1; P 1 p 3 p S; 4 P 2 p; K p 3 Q P 1; 4 r 2 q; 8.

White mates in eight moves.

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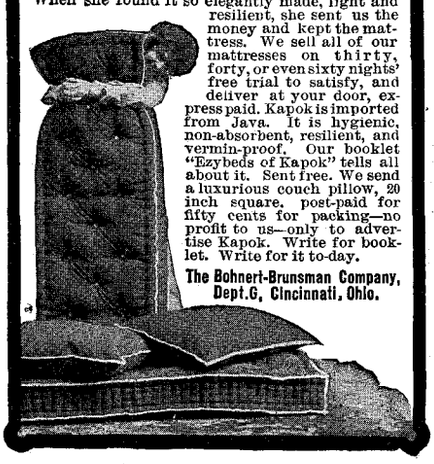

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Morphy and the Modern Masters.

Whether or not Morphy, if he were alive to-day, and in the fulness of his power, would rank in the Chess-world as he did forty-five years ago, is perhaps not a very important question; but it is frequently discussed with much earnestness and often with a considerable show of partisan feeling. There are Morphyites and anti-Morphyites, the factions seeming respectively determined to exalt or belittle the American master, and each displaying a zeal, one way or the other, that would do credit to the participants in a heated political campaign.

On the anti-Morphy side is a German Chess expert, Franz Drobny, who has recently expressed himself strongly in the *Schachzeitung*. . . . A reply from a representative of the opposing side, C. A. Buck, was published in THE LITERARY DIGEST. . . . The simple fact of the matter is that Morphy, in his day, circumvented the strategy of all the world's Chess-masters and threw them into confusion by new strategems of his own invention, and the inference is that his genius might now prevail against the later developments of the game. We hear it claimed that Morphy's traps were transparent, that their intent was obvious, that they were resisted unskilfully, and that no great player of to-day would fall into them. It is easy to say this after studying Morphy's games and becoming acquainted with the objective points of his combinations. . . . The analysts of to-day have had the benefit of a close study of Morphy's play; it is a part of their equipment; without it they might not be able to lay bare his ambushes and point out the way to escape from his snares. And it is significant that all modern Chess-works make larger use of Morphy's games than of those of any other one player. . . .

It would, however, be folly to assert dogmatically that Morphy's Chess-brain would now prevail as masterfully as it did when he vanquished Anderssen, Lowenthal, Horrwitz, and others in 1857 and 1858. As to the assertion that present-day Chess-learning would unconditionally demolish Morphy's best game structures, there may well be serious doubts. One test would be interesting, if it were possible. Find a player and analyst of the first rank who knows all there is of Chess, outside of Morphy—who is familiar with the games of all the other great players, but who never heard of Morphy nor saw a record of any of his games. Let the Morphy games be presented to him as entirely new propositions, and let him go through them move by move, making criticisms without knowledge of subsequent moves, pointing out Morphy's designs and the manner in which his adversaries might have circumvented them. If such a test should prove Morphy's combinations to be flimsy and vulnerable in the light of modern Chess knowledge, the controversy would be closed and Drobny's contention established. But if the critic should find himself surprised by developments of which he had no suspicion until the adversary was fairly in the toils, then Morphy's greatness in comparison with that of his successors would be pretty well vindicated.

But of course no such test is possible, because the Chess-master ignorant of Morphy would be as hard to find as a musical magnate who had never heard of Wagner.—*Democrat and Chronicle*, Rochester, N. Y.

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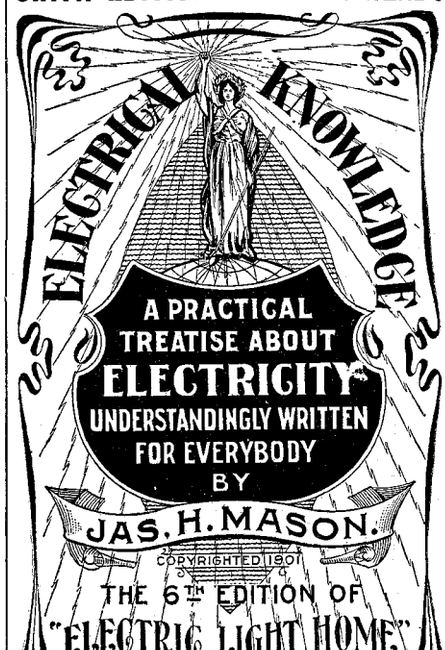

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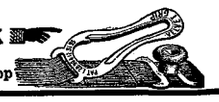

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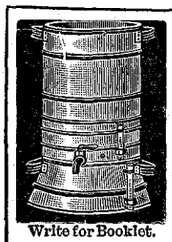

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